

# RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF  
ISSUES IN THE FIELD OF RELIGION AND  
THEIR BEARING ON EDUCATION

SEPTEMBER - OCTOBER 1951



## IN MEMORIAM

RESEARCH FINDINGS ON HUMAN DEVELOPMENT  
A Symposium

THE PLACE OF RELIGION IN THE FAMILY

ABSTRACTS OF DOCTORAL DISSERTATIONS IN RELIGIOUS EDUCATION,  
1949-1950

SIGNIFICANT EVIDENCE

BOOK REVIEWS

# Religious Education

*Official Publication of the Religious Education Association*

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## IN MEMORIAM

The Religious Education Association is an ever-deepening and ever increasing fellowship — intergroup and interpersonal — in a unique way. This fellowship has been deepened and increased since the last issue of *Religious Education* by the deaths of three well known religious educators.

### 1.

Harrison S. Elliott, General Secretary of the R.E.A., died suddenly on June 25, 1951. As an understanding teacher, a resourceful counselor and a religious educator in the fuller sense of that term, Harrison S. Elliott enriched the lives of many people. To the R.E.A. fellowship he brought sound insights, expanding hopes, and an adventurous spirit. Though he was General Secretary but a comparatively short time his unusual abilities, tireless efforts, constructive suggestions and warm religious spirit enriched the R.E.A. fellowship.

On the following ten pages (259-268) of *Religious Education* nine of Harrison Elliott's friends seek to express their thoughts of his life and work. The R.E.A. fellowship is richer, deeper and more significant because Harrison Elliott shared and continues to share in it.

### 2.

Charles E. Schofield died on June 26, 1951. He was a well known religious educator and editor. A brief statement of his life and work is given on page 269 of this journal. The devotion of Charles Schofield to religion and to education enriched and continues to enrich the R.E.A. Fellowship.

### 3.

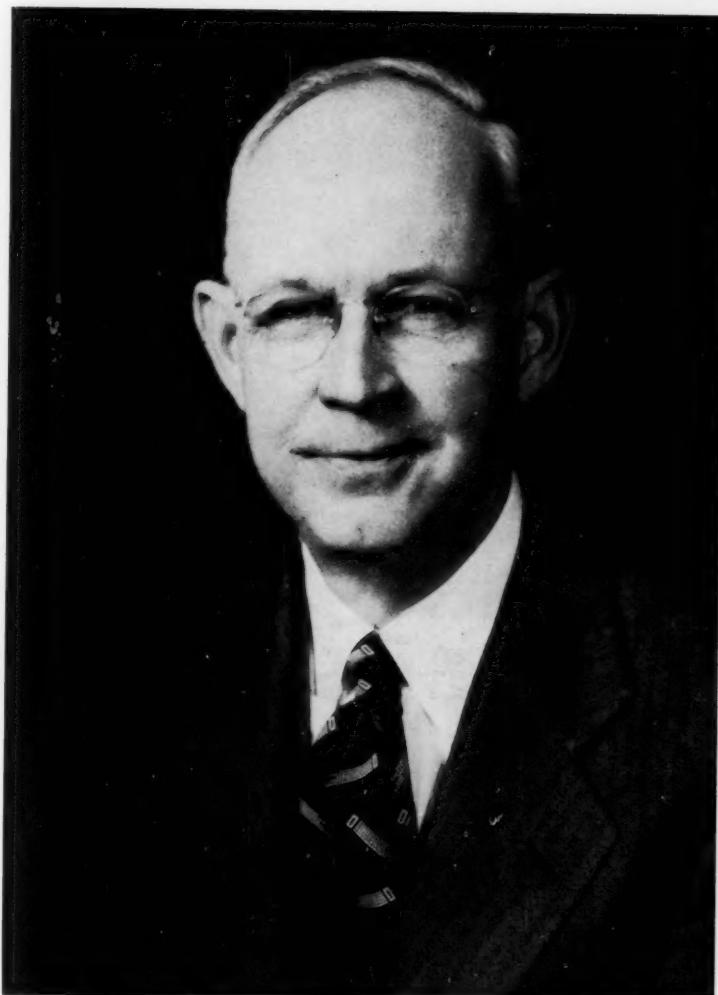
Nevin C. Harner died suddenly on July 24, 1951. He was a widely known professor of Christian education and a frequent contributor to *Religious Education*. A short statement of his life and work is given on page 270 of this journal. The service of Nevin Harner to religious education enhanced and continues to enhance the R.E.A. Fellowship.

These leaders are still in the R.E.A. fellowship. Each and his life of service are parts of this fellowship. Noble persons and their work never die.

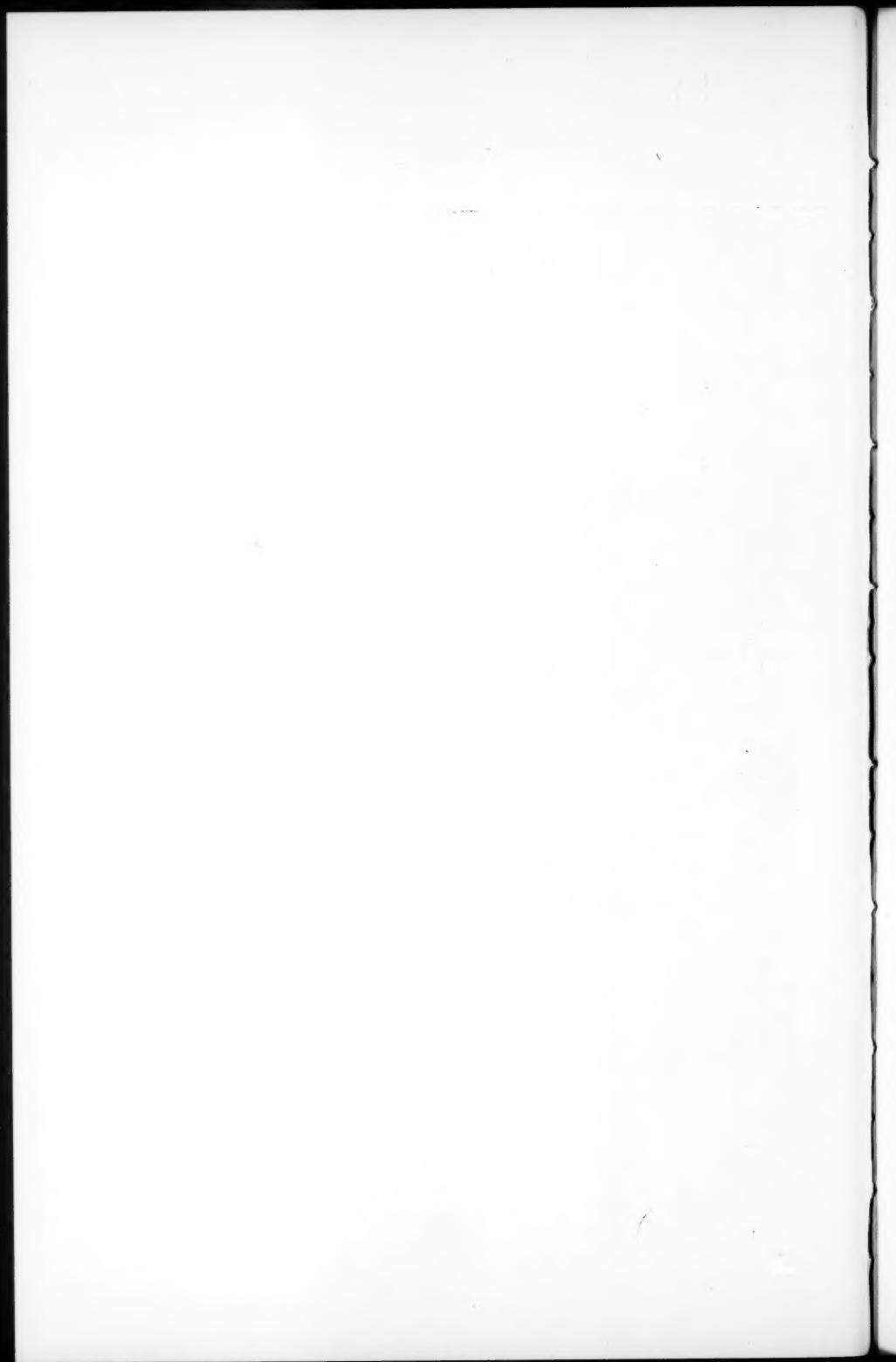
The members of the R.E.A. are called upon to interpret these who have gone before, to enroll new members, and to so live and work that there may be a deeper and a more significant fellowship. In memory of these leaders the R.E.A. fellowship is enriched and has a more inclusive spirit.

THE EDITORIAL COMMITTEE

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HARRISON SACKETT ELLIOTT  
1882-1951



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## IN THE RELIGIOUS EDUCATION ASSOCIATION

Dr. Harrison S. Elliott was active in the Religious Education Association during the greater part of its history. He served the Association as President, Vice-President and more recently as the General Secretary. Also for years he was an active member of the Board of Directors.

One of his most outstanding contributions to the cause of liberal thought and practice in religious education came through his frequent contributions to *Religious Education*. The highly respected position which this journal has held for years among its readers is due primarily to men like Elliott who have believed in the purpose and mission of the Association and have found the Journal to be the primary medium for reporting the findings of significant research and of keeping alive critical discussion of the most crucial issues in religious education. It is for these reasons that the life and works of Dr. Elliott are closely associated in our minds with the Religious Education Association. It was for the same reasons that he identified himself so fully with the R.E.A. in becoming the General Secretary.

At the mid-winter meetings of the Board of Directors of the R.E.A. at Columbus, Ohio, February 1949, a few of us approached Sunny informally, seeking an expression of his attitude on the possibility of becoming the General Secretary of the Association in the Fall of 1950 following his retirement from Union Theological Seminary. He graciously expressed his appreciation upon being approached for this purpose and affirmed with conviction his continued interest in what the Association had accomplished and indicated something of the conditions under which it might look forward to a greater future, aside from any relationship he might later bear to the Association.

The idea of Dr. Elliott for General Secretary spread rapidly following that informal meeting and at the annual meetings of the R.E.A. at New York in May, 1950, he was unanimously elected to that position. He assumed his new responsibilities on September 1, 1950, and was very active in this position to the time of his death.

Since beginning his new work last September, Dr. Elliott had visited many R.E.A. centers throughout the United States filling scheduled speaking engagements, counselling with smaller groups, encouraging the work of established chapters and starting new ones. He became increasingly convinced in his travels that the strength of the R.E.A. in the long run would depend upon the building of many local centers.

On March 1, 1951, the R.E.A. received a substantial grant from a foundation which briefly, in the words of Dr. Elliott was for the purpose of "exploring how religion can be made a vital part of the educational experience of all the children and youth of American communities." Only a few weeks before his death he had prepared a report of his activities in developing this special project financed by the foundation. This report is a story of real progress.

The Religious Education Association has lost a good friend and able leader in the passing of Dr. Elliott. The heritage that he has left should inspire in each of us a stronger determination to realize more fully the greater possibilities of the Association. This accomplishment would be a most fitting memorial to one whose life was so identified with the R.E.A.

SAMUEL P. FRANKLIN

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### AS A COLLEAGUE

As an educational colleague Harrison Elliott was quite unique in my experience. He could be critical, almost to the point of sharpness, when he believed something fundamental to be at stake. Much as he loved the people he worked with, he never allowed sensitiveness — either his own or the other person's — to stand in the way of frank and incisive statement. Conversely, he could go through hell and high water in your defense against all comers when he was sure you were right.

Courage and loyalty he had in superlative degree. Concerning any utterance or course of action he wanted to know only if it was true and if it was fair. The personal consequences he scorned. He often drew fire, but never to my knowledge on the ground of lacking either boldness or integrity.

"Sunny," we called him altogether appropriately, but if any student or associate ever thought that his temperament made him "easy going" he was quickly disillusioned. Professor Elliott was a shrewd and pains-taking critic. On the other hand, he could "toil terribly" to see that a student for whom he was responsible got all possible assistance and complete justice in the appraisal of his work.

Few men I have known combine so much and so impressively the things that are "of good report." With his passing something elemental, something rare and irreplaceable, has gone from among us.

F. ERNEST JOHNSON

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### AS AN INTERFAITH WORKER

Professor Harrison S. Elliott was an American religious teacher who sought, through religious education, to help develop the creative and idealistic personality of the individual and to strengthen the spiritual foundations of American democracy.

He found in religion the best expression of the human soul as it manifested itself historically in individual or group existence. Because he was a devout Christian teacher seeking to give spiritual expression to the best in Christianity, he could ask through his well-known book, *Can Religious Education Be Christian?*

And because he was concerned with spiritual values and the liberalization of the human mind, he could say in his book, "the term *religious education* cannot be identified with education in any particular religion . . . this does not mean that religious education is a vague sort of education in general." "As a matter of fact, all education takes place in a particular cultural situation. Religious education does not imply a general search for truth independent of any definite cultural or religious orientation."

It is this fundamental appreciation of cultural and historical differences in religious expression that led him to study and understand the religious attitudes and behavior of other groupings than his own. It is this generous and liberal attitude towards cultural and religious differences that made him the natural leader of the Religious Education Association, a fellowship open to and representative of liberal religious teachers of all faiths. To this leadership he brought his personal charms of friendship and his resourcefulness as a teacher and discussion leader.

While interfaith activity is no uncommon experience in America, to bring together religious teachers from the three major religious groups in the U.S.A., and also from general education, for respectful and cooperative discussion of religious values and for the advancement of educational standards in religious teaching within each of the groups, is an undertaking which still borders on the unattainable, but is nevertheless a manifestation of the noblest in American democracy.

Harrison S. Elliott was an example and an exponent of this nobility. He had faith in the differences of individuals and of groups. He found in these differences a manifestation of God's will. His passing is a great loss to the cause of religion and democracy in this country.

He will live on in the hearts of his numerous friends and students. As they carry forward the cause to which he devoted his mind and his labors, they will not only remember him, but also feel the presence of his abiding spirit in their midst.

In closing I want to acknowledge with reverence and appreciation the friendship which I experienced over the years he and I worked together. I learned much from him. I admired his open-mindedness, his courage, and his readiness to discuss delicate and complex problems. I am indebted to him for his kindness and encouragement to me. He was always ready to accept my invitations to attend Jewish educational conferences. He participated and contributed much to them in speech and in writing. He familiarized himself with the most important writing in the field of Jewish education. He was a most welcome friend in Jewish educational circles. He has left many mourners in their midst. They will always remember him with admiration and gratitude.

ISRAEL S. CHIPKIN

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### THOUGHT CONTRIBUTIONS OF HARRISON ELLIOTT

To understand and appreciate the contributions of Harrison Elliott to religious thought and practice one must consider the multiple roles which he played in different religious and social groups. The "Field Theory" of personality development is well demonstrated in him. He was the product of varied and continuous processes of interaction with significant individuals and groups operating in important changing situations. Other articles will tell of his varied activities and accomplishments but let us here briefly note the types of interaction which helped to shape his thought patterns. Undoubtedly his home life influenced him greatly—first his parental home which he held in high esteem, and later his rich association with his wife Grace Loucks (Elliott) and their three children. Harrison was not only a seminary professor for 28 years but he held responsible positions in the Y.M.C.A. National Council, and was chairman for nearly 20 years of the National Boys' Work Committee. His wife was active in the National Y.W.C.A. and for years has been its executive secretary. They thought out problems and shared ideas in the interrelated interests of these two great institutions. Then they worked in the Methodist Church, and he was active in many relationships, first as a layman, then as secretary to Bishop Bashford in China and later as secretary of the African Diamond Jubilee, and after that as an ordained minister. At Union Theological Seminary he followed Dr. George A. Coe as head of the department of Religious Education, and worked closely with Columbia University in degree programs, exchanging ideas constantly with leaders in religion and education. He was a faithful member and leader in the International Council of Religious Education, the Religious Education Association, the Protestant Council of the City of New York, and in other civic and religious organizations. His talents and experience were duly appreciated and he was welcome everywhere as a chairman of a committee, a conference, or a discussion group. His writings on group discussion were forerunners of the current vogue of "Group Dynamics." He took citizenship responsibilities seriously both in the metropolitan city and in the country where he spent his summers. One of his major interests was Lincoln School and its parent-teacher organization. In these and many other relations he lived a busy life in constant interaction with other leaders, and his thoughts were the products of keen and discerning participation in many vital projects. Yet he spent much time in reading and organizing study, and it would have been hard to find him anywhere without a well stuffed briefcase. He used books freely but he refined his thoughts in the practical tasks of a complex world.

There are some distinct marks in the nature of his thinking and in the contributions he made to the processes of religious education. Those who knew him well will never forget the able and unique way in which he would lead a discussion group. He had a smile, a twinkling eye, an alert mind and fluent tongue, and he was always taking notes. He was not as anxious to express his own point of view as he was to stimulate others to think and to state their convictions. Yet he was not a neutral, for his way of summarizing and pointing up issues revealed his interests and attitudes. His mind was not a mechanical adding machine. He was critical and creative, and his rich background of experience helped to bring insight and enlightenment to himself and others.

Harrison Elliott believed in the potentialities of human growth in everyone. Perhaps the keynote of his book, *Can Religious Education be Christian?* is the sentence, "Religious

education is a process through which growth in Christian life and experience takes place, and in which Christian goals and beliefs are discovered." He had no use for a program that was mainly transmissive, or that was endeavoring to habituate immature people to outgrown ideas and customs. He was an open-minded liberal, ready to learn from any source. He found more satisfaction in the way physical and social scientists sought for truth than in the way theologians argued about their speculative ideas. In a tribute to him Dr. George A. Coe recently wrote, "If I were to put into one sentence what I regard as your central contribution to religious education, I would say that you have made vivid by word and by act that a scientific attitude toward education and a religious attitude towards it can become one attitude. If anyone should ask what 'practical' thing you have done, I would reply that you have made religious education into something that *we do* instead of its being something that is done to us."

And Harrison Elliott grew. There is a great difference in the way he thought and talked of God and Jesus in his later years from the way he expressed his faith in earlier years. His faith grew, but he never was dogmatist and he did not have to retreat from an absolute to a realistic relative position. In his book *How Jesus Met Life Questions* he portrayed a living Jesus meeting living problems, even if he felt it unnecessary to deal with miracles. In his last book both God and Jesus are conceived of in the light of modern knowledge.

His methodology was democratic. He recognized the inevitability of differences and sought no conformity to a formula. In his books on group thinking he clarified the democratic social spirit of mutual respect in conversations. He said "Group thinking is like a chemical process in which the elements are modified and combined but not lost." He could lead a friendly, fruitful discussion with persons of widely different faiths and mind-sets with stimulating desire for mutual understanding.

There was definite unity to his thinking. He was not content to leave ideas in confused dualisms. Science and religion, religious education and general education, natural and revealed religion, the sacred and the secular, the historical and the present had to be combined to yield the fuller understanding that he desired.

In summing up this brief review of Harrison Elliott's thought patterns and contributions to religious education one might say he was always a liberal but never a radical. He belonged to groups where conservatism transcended experimentalism. He respected the individual but he was social and knew the value of groups. He was open-minded and tolerant but he had a growing mind and faith of his own. He was an experimentalist and a pioneer in many ways but he was a cautious and tactful politician in introducing changes. He was a genuine Christian gentleman, a capable scholar and teacher, a clear and constructive writer, and a tireless worker for a religious faith and an educational process that might release young and old to discover and realize their maximum potentialities.

ERNEST J. CHAVE

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### ON LIFE, WORK AND INFLUENCE

Professor Elliott's declaration of his personal independence was not the ordinary declaration of a "Liberal." Most liberals compromise with religious dogmatism. He did not. The point of his revolt was that all dogmatism is logically and religiously wrong. He revolted with a completeness that was rare when he was a theological student and he stuck to it without compromise to the end. This completeness and firmness of attitude can be illustrated by many events in his life.

For example, his conviction with regard to the wrongness of all dogmatism included a positive principle which he called the logical and religious necessity of cooperation in the thinking process. During the years of his secretaryship in the Y.M.C.A. he was distinguished throughout the nation for his leadership in producing cooperation where there had been antagonism.

I fancy that few persons realize how profoundly his thinking is entitled to be called realistic. I myself doubted it at times, but his practice proved that I had not fully understood him.

His cordiality toward the educational movement of which Professor W. H. Kilpatrick has been the standard bearer, is well known. He seemed to swallow a system of thought whole, but he did nothing of the sort. My own hesitation with regard to his position was proved inadequate. His attitude toward Dr. Kilpatrick's philosophy was more thoroughly analytical and careful than that of any other friend or enemy of the movement whose position I am able to judge. In other words; in regard to critical depth, courage and practicality I am not acquainted with any parallel.

An example that occurs to me is the movement called Week-day Religious Education. At the moment when many religious educators were turning toward it as the solution to the problem of national religious illiteracy he declared and proved, as events are showing, that it was not adequate. His recent survey of educational practices throughout the nation bears out the conclusion that he reached at the beginning of the movement.

Professor Elliott's book *Can Religious Education be Christian?* was a reply to theologians who had been either opposed or cold towards the Religious Education Movement, and as a result had weakened the movement. Elliot's book proved that he understood the critics better than they understood themselves. Moreover he treated them with a justice more profound than that with which they treated themselves.

All this reveals a relation between intelligence and good will that rarely has received mention, though his principle of cooperative thinking proves that good will can increase the intelligence of the thinker. This perhaps will prove an important clue to the future realization by men of science that they have a moral responsibility.

Recently Professor Elliott completed a field survey of practice in religious education. It is characterized by a cool objectivity that few of us have achieved. He had a "cause" but unlike most persons who identify themselves with a cause he never mistook the name of it for the cause itself. That is, he was realistic toward himself and his cause as few of us are.

GEORGE A. COE

The above statement concerning Harrison S. Elliott was made by Dr. George A. Coe to his neighbor, Lester H. Beals, who arranged the material for publication.

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## AS A RELIGIOUS EDUCATOR

Harrison Elliott's life was like one of his sentences: He so often left off what he was saying and went on to something else. That is the way I like to think of his life. He has gone on, rather suddenly, to something else. His life, like his mind when he worked and talked, has reached ahead, outstripping the rest of us, ready for something new.

Nevertheless, when he ran on ahead one never felt he was leaving his hearers behind. Not deliberately. Nor can I feel he has done so now. At least I do not feel really separated from him, perhaps because I saw him only occasionally anyway. It is just as before, a temporary separation. "He can not come to us, but we shall go to him."

It is hard to pick out one thing as his greatest contribution to religious education. One thinks of his long experimentation with group discussion in which he perfected himself as an extraordinary leader and which he expounded so ably in more than one book. But right away one thinks of his long defense of the inevitably Christian character of education where it is conscious of its own ground and method. These two concerns, tied in with his acute psychological insight, issued in his matured convictions regarding the nature of democracy and the implications of democratic experience for the understanding of both man and God.

Although all these significant and pioneering ideas come to mind when one thinks of Harrison Elliott—and many other ideas not mentioned—Elliott himself as a real person outshines all he thought and did. "Sunny" was his name from way back, and that was the impression he gave—but that alone would be a superficial impression. His disposition was not just animal good nature but was the physical expression of his profound interest in people and his genius for friendship. No private loyalties of his own walled him off from any man, for deeper than ideas about life was life itself, and life for him was basically inclusive, not exclusive.

And this natural, God-given community of human spirits, broken up into self-interested groups as it is, is what Elliott gave his life to restore, wherever he was and whatever he was doing. This is my understanding of what it means to be a Christian, perhaps because it is also what it means to be a man.

When I say "gave his life" to restore, or to achieve, community, I mean that in every situation, whether as leader or participant, he seemed to be able to "let go," ceasing to be a mere individual and becoming a functioning part of a group. His mind merged with the thinking of those around him, so that he thought with them rather than apart from or against them. He demonstrated his own theory of group experience.

This did not just happen. It was the result of long self-discipline. In this sense he was a prophet, seeing deeply into the meaning of life, critical of our loss of eternal values, and living what he believed. We can honor his memory only by doing likewise.

HUGH HARTSHORNE

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### AS A CHURCHMAN

Harrison Elliott was a son and loyal servant of the church. His incisive practical mind viewed the church with an eye to its functional effectiveness. A master teacher himself, he insisted that the church be a true teacher. While the channel of its service which concerned him most was that of education, he viewed this in broad perspective rather than in any narrow technical sense.

His service in guiding the educational programs of the church at large was immeasurable. Yet with his large outlook he linked a local loyalty. As Chairman of the Board of Education in Christ Church he supported and guided the Director of Religious Education, Mrs. Sam T. Greene in all the educational policies of the parish. The devotion of so busy a man to the work of one church was a source of amazement and inspiration to many, especially to the minister.

Under Dr. Elliott's direction a comprehensive program was worked out, which perhaps is not paralleled in many parishes. The Board of Education would determine what fields of study were to be cultivated for the ensuing church season, such as foreign missions, international relations, civic problems, race relations, personal spiritual life, etc. Then these were scheduled for certain months, and all departments of the parish, including the pulpit, were asked to focus their study on the same field during the same period. With the membership thus studying together, the local church could formulate its thinking on particular issues, and even make pronouncements if desired. In this way Elliott the professor became the practical church administrator.

To a remarkable degree he blended the outlook of the pulpit with that of the pew. Having been trained for the ministry and then having chosen to remain a layman until late in life, he was uniquely qualified to be an interpreter between the ordained and the unordained. Almost unequalled in his ability to evoke the thought and expression of others on any given theme, he was able to gauge the effectiveness of the preacher in reaching his congregation. And in a day which calls for lay witnessing if the vitality of the church is to be saved, he secured the participation of many who would otherwise have remained silent spectators.

I do not presume to know what led "Sunny" Elliott to seek ordination after so many years of distinguished lay service but I would guess that it was due to his growing sense of churchmanship. While firmly adhering to the principle that institutions are made for man and not man for institutions, he saw with increasing clarity the necessity of ecclesiastical organization. As a teacher, layman, and minister he sought to develop individuality without individualism.

Harrison Elliott was not a narrow denominationalist. He was an ecumenically minded Methodist. He would have us think less about the churches and more about the church. An advocate of religious freedom, he realized that liberty is to be found by inclusiveness and cooperation rather than by exclusiveness and separation. To him the church was the Body of Christ.

RALPH W. SOCKMAN

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## RESOLUTION ADOPTED BY THE ASSOCIATION PRESS COMMITTEE

The sudden death of Harrison Sacker Elliott on June 27, 1951 brought to a close a remarkably rich and fruitful life and marked the passing of one of the great Christian educators of modern times.

When the history of religious education in America in the first half of the twentieth century is written, the name of Harrison S. Elliott will be high on the list of pioneers. From the early years of his work among college students and with men in the armed services during the first world war, through almost thirty years of service on the faculty of Union Theological Seminary, to his latest leadership of the Religious Education Association Dr. Elliott gave himself without stint to making religion a reality through the educational process in the experience of individuals and groups.

The fact that Harrison Elliott was serving up to the time of his death as Chairman of the Association Press Committee of the Young Men's Christian Association is indicative of two of his major interests. From the beginning of his professional career to the end of his life Dr. Elliott was related to the Y.M.C.A., first as a Secretary of the International Committee for student work, then for many years as a trusted lay adviser in boys' work and publications. Harrison Elliott believed in the Young Men's Christian Association as a way of making Christianity functional in the daily experience of men and boys.

Also from early years Dr. Elliott was deeply interested in the process of communication. He helped to edit some of the first discussion guides for students in college Y.M.C.A.s. His scholarly study of and continuous experiment with the process of group thinking led to numerous publications. He was deeply interested in finding more effective ways of mediating between the historic Christian faith and the findings of contemporary science. He was profoundly concerned about the integration of religion with life through the spoken and written word. His very last public statement, made on the floor of the National Council of Y.M.C.A. meeting in Cleveland three days before his death, expressed his great faith in religion as an ingredient of all good education, and his renewed confidence that a way would be found to restore its rightful place in the nurture of American youth.

The familiar name of "Sunny" by which he was known to his friends well fitted his shining spirit. His warm smile was as much a part of him as was his habit of saying a thing straight when some of us fumbled for words or preferred to get around an issue without quite facing it. For forty years his skillful leadership impressed itself upon the Y.M.C.A. and other religious and educational movements so deeply that it is difficult to find places where its influence was not felt.

Now that he is gone we shall keep on working in ways and toward ends that became habitual to us through his teaching and his example. We join with his wife in saying "all of us who love him will carry on what he left unfinished."

PAUL LIMBERT

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### MEMORIAL PRAYER

June 29, 1951

O God, the Father of lights, in Thy hand are our times. From Thee we come, to Thee we go; Thou art the unfailing companion of our pilgrim days, and at journey's end Thou welcomest us at our eternal home. We bless Thy name for all the enriching memories and for all the inspiring hopes; for the dear dead who encompass us, a cloud of witnesses to Thy faithfulness, and who strengthen us in Thee.

More especially we praise Thee for this, Thy servant suddenly called from his tireless labor to Thy peace: for the heritage of Christian faith to which he was born, in which he was reared, and to which he gave life long loyalty; for the gifts of mind and heart with which Thou didst endow him, for his exploring curiosity, for his eagerness for fresh glimpses of truth, for his diligence in study, for his dedication of himself to a pursuit of it to the end. We thank Thee for his work as a teacher, for his sympathy with the questions and difficulties of his students, for his readiness to enter into their points of view, for his desire to learn with and from them, and for his self-emptying service of them in all their problems and needs. We rejoice in the large company who thank Thee for his friendship. We adore Thee for his devotion to this institution of learning, for his delight in its liberties, for his unstinted labor in the discharge of his tasks, for his hospitality to all who sought his council, and for the regard in which his fellow-workers in his calling have held him. We humbly pray that Thou, the Lord of the hosts of Thy workmen, wilt raise up men of like open-mindedness and consecration to carry on the teaching of Thy Gospel in the Church, and in colleges and schools and homes, and to fill our land and world with the mind of Christ.

O Thou who settest the solitary in families, we bless Thee for the home Thou didst provide for Thy servant, for his joy in wife and sons and daughter, and for all that he has been to them. In this time of separation, comfort them with the assurance of Thine unforsaking companionship, and let the ties which have bound them to husband and father still remain fast and link them to Thee, his and their father in Heaven.

Merciful and gracious Father, who forgivest the imperfections in man's poor best, cleanest us and our work from error and sin, and bringest to fulfilment our fairest intents beyond aught we ask or think, grant that the memory of our highminded and self-spending friend may abide with his students, and his colleagues in many associations, and with his friends, holding us firmly to things true, just, lovely and honorable, which were and are his life, and to the Master in whose ministry he has so gladly given himself.

And unto Thee, the foundation of all wisdom and of every grace, whose fullness streams to the stumbling and needy children of men century after century in the exhaustless riches of Thy Son, our Lord and Saviour Jesus Christ, be the praise and glory for the company of the faithful who have brightened our shadowed earth, and now make more lovely and dear to us the eternal city.

HENRY SLOANE COFFIN

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## CHARLES EDWIN SCHOFIELD

1894-1951

Charles E. Schofield, Editor of Adult Publications, Editorial Division, Board of Education of the Methodist Church and a religious educator of wide experience, died in Nashville, Tennessee, June 28, 1951.

Broadly speaking Dr. Schofield's years of service fell into three periods and into three areas. He was admitted to the Methodist ministry in 1914 and served as a pastor of local churches, primarily in Colorado, until 1932 when he was appointed district superintendent in the Colorado Conference. He was a pastor who served people.

In the second period of his work, which was from 1934 to 1944, Dr. Schofield served as president of two Methodist institutions of higher learning, the Iliff School of Theology, Denver, Colorado, and Southwestern College, Winfield, Kansas. In these institutions he showed his organizing ability in religious education.

In the third period, which began in 1944, he became editor of Adult Publications, Editorial Division of the Methodist Church and was serving in this capacity when he died. In this position he brought to fruition his wide experience and interest and revealed an ability to formulate educational plans and to complete an extraordinary amount of work. He was chairman of numerous committees including the Committee on Research of the General Board of Education. Charles Schofield willingly assumed responsibility and unfalteringly completed much work. His colleagues marvelled at the extensive work he did for in addition to his wide responsibilities he found time to write six books and numerous pamphlets and articles.

Quiet in manner and dynamic in work he combined qualities of vision and loyalty in a constructive way.

He was enthusiastic about the R.E.A. fellowship and was active in promoting it. He thought of this fellowship in large terms and applied himself to it in the same way.

Charles E. Schofield was a religious educator who worked in and through the church with a loyalty and intensity which brought enrichment to the lives of many people. We are thankful for his life and work. The R.E.A. fellowship is enriched because of him.

— THE EDITORIAL COMMITTEE

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## NEVIN COWGER HARNER

1901-1951

Nevin C. Harner, professor of Christian education in the Theological Seminary of the Evangelical and Reformed Church and a prominent religious educator, died suddenly while working in his garden at his home in Lancaster, Pennsylvania, on July 24, 1951.

Nevin Harner was a religious educator in the fuller sense of that term. He had studied in college, seminary and post-graduate school to be a religious educator. His doctoral dissertation was in the field of religious education. Also he had served as a director of religious education in the Evangelical and Reformed Church. And then for more than two decades through study, teaching, research and writing, he has expanded and made more concrete the term religious education.

His books have been extensively used. *The Educational Work of the Church* and *Youth Work of the Church* are considered standard texts. His style of writing was clear, interesting and well documented. He continued to explore new areas of religious education and shared his explorations with an increasing group. Readers of *Religious Education* will recall some of his articles. The last one which he shared with *Religious Education* was in the May-June, 1951, issue and was entitled, "The Meaning and Message of the Church in 1951." His articles were timely and thoughtful.

Nevin Harner was active in interdenominational work, being vice-president of the Division of Christian Education, National Council of Churches of Christ in U.S.A. and serving on numerous committees. He was a representative of the Evangelical and Reformed Church to ecumenical conferences. Also he was serving as executive secretary of the American Association of Theological Schools.

His deep understanding of religious education, combined with his warm friendship, irrepressible sense of humor, deep interest in people, and thorough dedication to the Christian gospel made him an outstanding religious educator.

His teaching enlisted students in the field of religious education and his enthusiasm for his work added luster to religious education.

Nevin Harner enhanced the R.E.A. fellowship by creative thought, in word and in the written form, and by his busy life as a religious educator. We are grateful for his life and work.

— THE EDITORIAL COMMITTEE

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## A SYMPOSIUM

# Research Findings On Human Development of Significance to Religious Education

*At the February 1951 Meeting of the Division of Christian Education, National Council of Churches of Christ in the U.S.A. in Columbus, Ohio, the Professor and Research Sections had papers on the theme, "Research Findings on Human Development of Significance to Christian Education." Two of those who were on the program rewrote their presentations for Religious Education. These two articles constitute this symposium. We are indebted to both of the authors for their cooperation.*

*—The Editorial Committee*

## I

### IMPLICATIONS OF THE FINDINGS OF THE SCIENCES OF MAN

PAUL B. MAVES

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IT IS INDEED grandiose to attempt to bring together in a single article of four thousand words a summary of the major findings of the sciences of man and then to attempt to weigh their implications for religious education. But it is important that the attempt be made, for as the various fields of study proliferate into even more intensive specializations, the need for synthesis grows. Ideally such an article would be written by a team of specialists, for no one man can pretend to be expert in the whole range of sciences pertaining to man.

Interestingly enough, even while further specialization is taking place, psychologists are driven to study society and the sociologists to investigate the dynamics of human behavior. Anthropologists are driven to use psychoanalytic concepts to explain cultural relationships. Biologists discover that the injection or removal of certain chemical substances can alter human behavior, while medical men are discovering that the way a man thinks alters the chemistry of his body. At the same time the new physics which has dis-

solved the material atom into organization of energy has tended to dissolve boundaries between the fields.

We are especially indebted to Gordon Allport and Gardner Murphy for their comprehensive and erudite attempts to develop a constructive theory of personality which can account for all factors and to the Committee on Human Development of the University of Chicago and the Department of Social Relations at Harvard who have led the way in their attempts to see man whole.

Rather than summarizing the findings of the sciences of man, this paper presents a few generalizations based upon the sciences of man which may be useful in constructing a conceptual framework for a theory of religious education. These will not be new to many readers.

## I

Each person is born into the world with definite structural and functional predispositions. As Allport puts it, "The three principal raw materials of personality, *physique*, the endowment of *intelligence*, and *tempera-*

ment, are genetically determined through structural inheritance, and are only slightly altered by conditions existing subsequent to birth.<sup>1</sup> During the past two decades there has been a growing awareness of the complexity of the genetic process coupled with the possibility of mutation which puts emergence or discontinuity into the picture of man's evolution. At the same time modern chemical and atomic research seems on the verge of putting into our hands the awful possibility of deliberate and controlled mutation and has increased the chance of accidental and unforeseen mutation.

The complexity of man's inheritance is in large measure due to the unique course of his evolution. Julian Huxley calls our attention to the fact that although man is the most variable of all known wild species with a wider range over the surface of the earth than any other animal, he represents a single dominant type.<sup>2</sup> This is possible because the evolution of other animals was divergent, issuing in hundreds of separate species, genera, families, and other classificatory groups, whereas man has been reticulate in his evolution. That is, the various branches of the human species have maintained contact with each other and have intermingled freely time and again so that all their biological peculiarities are interconnected.

Profound implications flow from the nature of man as a biological organism with an inherited "given."

(a) A child is not a blank tablet to be written upon, nor is he a plastic lump of clay to be molded to suit the notion of the educator. The educator shapes the child, but the nature of the child inevitably shapes the nature of the educational process. Gardner Murphy puts it this way:

"There is a profound response to environmental conditions — by and large, the earlier the influence the more profound its effects — but we never find infinite plasticity, the

complete emptying of individuality into the great sink of a cosmic process. The developmental process that underlies all organismic structuring is a process within specific individual tissues which can be molded into superficially identical forms, but only with varying degrees of reluctance . . . There is always individuality, even in the most extreme environmental pressure, just as there is always a basic humanity appearing through all the individualization which human stuff possesses, in whatever cultural arrangements man may contrive."<sup>3</sup>

Evidence continues to accumulate to indicate that predispositions toward certain types of illness are inherited and that this predisposition tends to be correlated with certain constitutional types. All of us have our breaking points. However, this is far from the old naive notion once held of inherited disability and does not have its deterministic character. The implication would seem to be that we need to be much more alert to individual differences than we have yet been in our religious education programs. The parable of the talents has another side; the man with one talent should be encouraged to use it, but he should not be held responsible for talents he does not possess.

(b) The statistical concept of normality and the moralistic concept of character as the possession of a constellation of specific traits may do us a disservice as a basis for setting educational objectives. Perhaps what is desirable from the standpoint of the educational process is that each person should, within the matrix of his culture, realize as fully as possible the potentialities for creativity and growth that lie within him. Karen Horney in her new book, *Neurosis and Human Growth*, argues convincingly that when "the energies driving toward self-realization are shifted to the aim of actualizing the idealized self," frustration results.<sup>4</sup> Here in modern psychological terms we have the ancient theme of Faust and the devil's pact, a descrip-

<sup>1</sup>Gordon Allport, *Personality, A Psychological Interpretation*, N. Y.: Henry Holt & Company, 1937. p. 106.

<sup>2</sup>Julian Huxley, "The Uniqueness of Man," in *The Book of Naturalists*, edited by William Beebe, N. Y.: A. Knopf, 1948.

<sup>3</sup>Gardner Murphy, *Personality, A Biosocial Approach to Origin and Structure*, N. Y.: Harper and Bros., 1947. p. 55.

<sup>4</sup>Karen Horney, *Neurosis and Human Growth, The Struggle Toward Self-Realization*, N. Y.: W. W. Norton & Co., 1950. p. 24.

tion of vaunting pride which is the greatest of sins and that which isolates most completely from God. We must beware that our objectives do not become factors in the submergence of the real self, and the stimulus to a striving toward a fictional self.

(c) Education is more than pouring in of information or conditioning, although the latter is doubtless a more pernicious concept than the former. Rather, education is creative inter-action between persons in which the needs of each are served and in which the experiences of the more mature are made available as a resource for the less mature. The old equation of precept and example overlooks the primary factor in education, which is relationship. Thus, in religious education we not only witness to what the grace of God has done, and testify to what it can do, but we also mediate the grace of God in our relationship to those whom we teach.

## II

The human organism is a unity. It reacts as a whole. Mind, body, willing, thinking, feeling, are all abstractions from an indissoluble process which involves all of them. Affects (feelings), emotion (bodily changes of a visceral character), percepts, concepts, and observable behavioral patterns are all inevitable aspects of the interaction of the organism with its environment. Research in the field of psychosomatic relationships has increasingly demonstrated the relation between them.<sup>5</sup> Furthermore, the notion that one of these aspects, such as thinking, is localized in one part of the body has been modified. While it is obvious that the central nervous system is the main integrating mechanism and that the brain is the dominant segment of this intricate system, an idea is not isolated in the brain, but involves the skeleton and muscles as well. Probably this is true of memory also. In other words, thinking is a part of the adjustive process of the organism to its environment, and the

organism adjusts in accordance with what it is and what resources it possesses which have in turn been influenced by previous experience. To destroy or remove certain vital structural parts of the organism changes personality, because it interferes with function. Internal medicine and psychosurgery often change personality where education is powerless.

Among the implications we draw from this are: (a) Learning goes on in a context of total experience and involves the total organism. Therefore we cannot separate mental health from physical health, physical education from education of the mind, or religious education from general education. Neither can the school be separated from what goes on outside the school. Therefore it becomes clear that the school and the community will become increasingly one as our educational program becomes more effective.

(b) Much thinking needs to be done about our concept of the emotions in education and our attitude toward emotion. Generally speaking, ours has been a rationalistic period of history and we have tended to suppress emotional expression. At the same time in religious education we have frequently given the impression that feelings of anger, hostility, resentment, or fear were either sinful or evidences of sin or at the very least lack of faith. The inhibited and restricted emotionality of members of the Christian Church has often resulted in the inability to become steamed up about anything, or repressed hostility has issued in aggression against various kinds of out-groups. If it is recognized that emotion (changed visceral or autonomic functioning) is the inevitable accompaniment of actual or potential conflict either within the organism or between the organism and its environment, that feelings are the awareness of these resulting inner disturbances or changes, that what we call fear or anger or hate or love are descriptions of the response evoked by the situation, we will be more concerned with the correctness of the perception of the situation and adequacy of adjustment to the situation than with the suppression or punishment

<sup>5</sup>H. Flanders Dunbar, *Mind and Body*, N. Y.: Random House, 1947. Also her earlier and more technical compendium of research, *Emotions and Bodily Changes*, N. Y.: Columbia University Press, 1935.

of the emotional expression.<sup>6</sup> For instance, our attention will not be focused on the outburst of anger or destructiveness of a child, but upon the situation in which this occurs with a view to handling conflict constructively. On the other hand, we will recognize that it is possible to be "good" and "well behaved" for the wrong reasons.<sup>7</sup>

### III

The studies of Gesell and his colleagues at Yale, among others, have shown us in detail that persons pass through a process of maturation in which growth follows definite gradients which can be plotted, although the gradient for each individual will be somewhat different.<sup>8</sup> Mass response precedes individual response. Normally babies babble before they say words; they say words before they say sentences; they use concrete words before they use abstract terms. They crawl, then stand up, then walk. Finally they run and develop even more complicated motor skills. In terms of concepts persons move from the particular to the general, from the concrete to the abstract, from interest in the immediate to an interest in the remote. To force the organism to make adjustments or to master skills which lie beyond the range of its maturity is to face it with an overwhelming challenge and failure which may cripple it for the rest of its life. The attitude of a large segment of our population to education testifies to the number of spiritual defeats suffered at the hands of the system.

(a) While the graded principle is now generally accepted in religious education, at least as far as our makers of curriculum are concerned, we still need to give more thought to this, especially in discovering when to introduce the child to religious materials and concepts. The principle of grading ultimately

<sup>6</sup>Frederick Lund, *Emotions: Their Psychological, Physiological, and Educative Implications*, N. Y.: Ronald, 1939. Presents a good discussion of this subject.

<sup>7</sup>Robert Havighurst and Hilda Taba, *Adolescent Character and Personality*, N. Y.: J. Wiley and Sons, 1949, point this out very clearly.

<sup>8</sup>Arnold Gesell and Frances Ilg and others, *Infant and Child in the Culture of Today*, N. Y.: Harper and Brothers, 1943, and *The Child from Five to Ten*, N. Y.: Harper and Brothers, 1946.

depends upon the ability of the individual teacher to adapt the material to the child.

(b) It is usually sound practice to take our cue as to individual readiness from the person himself. In regard to this we usually find it easy to be permissive in the first year of life, but after that our rigid, middle-class, highly competitive culture reasserts itself and we tend to start pushing a child to conform or even to excel, without respect to his own abilities. The implication of this disregard of individual rhythms of growth is to say to the child that he is not important in himself but only for what he can contribute to our prestige or to society, thus violating the gospel to which we give lip service.

### IV

The problem of motivation remains one of our most baffling and at the same time the most fascinating of problems. The psychoanalytic school of psychology perhaps has been the most influential in focusing attention upon this problem, coming at it inferentially by means of the case study. At the other end of the scale the biologist has experimented with protoplasmic irritability, tropisms, and reflex arcs. Following the thinking of Franz Alexander,<sup>9</sup> I believe that we can discern at least four main tendencies in the human organism, tendencies which it shares to a certain extent with all other living forms.

(a) There is a tendency toward growth to the maximum dimension or to the point where the law diminishing returns sets in. Growth is a way of controlling the environment through incorporation or comprehension. Biologically it involves enlargement of the individual cell to the point where the surface tension can no longer sustain the pressure of the cubic weight within. Then the cell must divide or perish. If the organism is to be larger, cells must incorporate, and it must secure the specialization and integration of its individual parts. The human body is now at its optimum size; continued growth must be in terms of the social organism. Perhaps this tendency toward

<sup>9</sup>Franz Alexander, *Fundamentals of Psychoanalysis*, N. Y.: Norton, 1948, Chapter III.

growth may be equated with what others have called the drive toward security and with what still others have thought of as a drive toward unity.

(b) There is a tendency toward homeostasis or the maintenance of an optimum state of equilibrium within the organism in terms of a chemical and thermal balance. This is the drive for comfort, the hedonistic aspect of the organism.

(c) There seems to be a definite tendency to creativity or reproduction and extension of the self beyond the limits of the self, to make one's mark, to bring value into being. In terms of the expenditure of energy studies would seem to indicate that on the biological level, homeostasis or self-preservation receives priority, that growth comes next, and then surplus energy goes into creativity. Psychologically when the self has been extended and identified with values other than the self, the self may be expendable.

(d) There is an opposite principle which can be called inertia, to borrow a term from physics, or the tendency of a body at rest to remain at rest, and of a body in motion to remain in motion. This is one source of conservatism and of resistance to learning and change, (c.f. Allport's "functional autonomy" or Murphy's "canalization.") The neurotic tends to cling to his neurosis; the sinner to his sin. A pattern of behavior which has proved to be partially satisfying or which was once satisfying may be resorted to long after its usefulness is past, rather than exchange it for the unknown, which may not be good either. A bird in the hand is worth two in the bush.

The implication would seem to be that the source of action and the drive to learn comes from within, even as energy comes from within. Action is in response to need. The teacher is both a stimulus to action and a resource for helping the student meet needs. Education may be planned or accidental, but it is inevitable and necessary to human survival. Learning is just as inevitable. Phobias, neuroses, and various types of non-adaptive behavior are learned responses to education.

## V

Personality is structured, developed, and modified through experience. This statement calls for definition. By experience I mean a meaningful interaction of the organism with the environment; that is, a situation in which adjustment is required on the part of the organism. Situations have meaning when they are perceived as satisfying need, in which case meaning is positive; or when they disturb equilibrium or threaten existence, in which case the meaning is negative.

Murphy has reminded us that the term personality has two uses, one which defines individual differences and one which describes man as he is in general. Allport's definition is an example of the first.

"The personality of an individual is the mode of adjustment or survival that results from the interaction of his organic cravings (segmental drives) with an environment both friendly and hostile to these cravings, through the intermediation of a plastic and modifiable central nervous system."<sup>10</sup>

The more detailed definition of Clyde Kluckhohn and Henry Murray is of the same type. It helps to explain why I am different from you and at the same time offers a basis for predicting what I may do.

Personality is the continuity of functional forces and forms manifested through sequences of organized regnant processes in the brain from birth to death. The functions of personality are: to allow for periodic regeneration of energies by sleep; to exercise its processes; to express its feelings and valuations; to reduce successive need-tensions; to design serial programs for the attainment of distant goals; to reduce conflicts between needs by following schedules which result in an harmonious way of life; to rid itself of unresolvable tensions by restricting the number and lowering the level of goals to be attained; and, finally, to reduce conflicts between personal dispositions and social sanctions, between the vagaries of antisocial impulses and the dictates of the super ego by successive compromise formations, the trend of which is toward a wholehearted emotional identification with both the conserving and creative forces of society. To understand a

<sup>10</sup>*Op. cit.*, p. 114.

personality requires following its development through time, study of the processes of differentiation and integration, knowledge of the personality's endowments . . . The chief over-all function of the personality, then, is to create a design for living which permits the periodic and harmonious appeasement of most of its needs as well as gradual progressions toward distant goals. At the highest level of integration, a design of this sort is equivalent to a philosophy of life.<sup>11</sup>

It is at this point that Gardner Murphy, influenced by the new physics, introduces a new dimension into the definition which describes man as he is in general.

If all the man and all the culture . . . are held in view at once, personality study becomes a biosocial, not only a biological investigation . . . Personality is social but it is more. It is a drop in the cosmos, and its surface tensions bespeak only a fragile and indefinite barrier that marks a region of relative structuring, relative independence . . . Man is, then, a nodal region, an organized field within a larger field, a region of perpetual interaction, a reciprocity of outgoing and incoming energies.<sup>12</sup>

Borrowing a term Ross Snyder used to describe the group in a recent article which appeared in *Religious Education*, a person is "a field of power."<sup>13</sup> Again quoting Murphy, "Personality is a biological conception and a cultural-science conception, a sum and a fusion, a laboratory datum and a next-door neighbor."<sup>14</sup>

The implications of this generalization carry us into the realm of philosophy rather than religious education, and have to do with the questions of what is a self, what maintains continuity in the midst of change, and what is the nature of immortality. But it also carries us into a consideration of learning theory which is germane to our discussion.

<sup>11</sup>Clyde Kluckhohn and Henry Murray (ed.) *Personality In Nature, Society, and Culture*, N. Y. Alfred Knopf, 1949, p. 32.

<sup>12</sup>*Op. cit.*, p. 6 and 7.

<sup>13</sup>Ross Snyder, "A Theory of Group Dynamics," *Religious Education*, (January-February, 1951) XLVI:39.

<sup>14</sup>*Op. cit.*, p. 12.

## VI

The problem of learning, or the process by which personality is modified and behavior changed in such a way that the organism can profit from past experience, is even more mysterious and fascinating than that of motivation. How is an impression caught and held in the structure of the organism? Although we do not know the answer, we do know that learning is not as much of a plaster-of-paris impression as we once thought it was. The image in the mind probably is not a photographic reproduction of a situation, for possibly the organism did not receive impressions from all the situation nor are all the impressions reproduced time after time unchanged. The use of nonsense syllables in studies of memory and learning does not do justice to the total process. Attention, perception, remembering, and response are highly selective aspects of the thought processes, which are in turn aspects of the process of adjustment, and each is highly colored by previous experience.<sup>15</sup> Memory and response are colored again by the present situation. We can set up a situation, but we cannot guarantee how the person will react in the situation, because he brings to it his inherited constitution and his previous experience. What, then, is the function of education?

In a stable, well established culture, it is believed that the primary function of educational agencies is to acculturate the young—that is, to help them cope with their environment through modes characteristic of the culture and in terms of values upheld by the particular responses through a complex system of rewards and punishments. These responses are made habitual and the sanctions for them are internalized and reinforced through various sorts of symbols. In a dynamic culture where the environment is changing or in a society where cultures are in conflict, as in our own, this function is inadequate. Educational agencies in society not only cannot control the stimulus situations, but they themselves are actually in con-

<sup>15</sup>David Rapaport, *Emotion and Memory*, N. Y. International Universities Press, 1950.

flict. Since it is impossible to protect growing persons from conflict it would seem that one of the functions of education in our society is to help them meet conflict constructively by supplying an operational base of stable personal relationships and some means of evaluating conflicting claims. Where old patterns are obsolete and inadequate, educational agencies would assist in discovering better ones.

Furthermore, we know that certain cultural patterns in particular or certain cultures in general may become neurotic and inimical to health, weakening the society from within and precipitating it into conflict without. Perhaps another function of educational agencies and particularly of the church as a therapeutic agency is to evaluate cultural patterns and to exchange the culture, as well as to attempt to shape persons in conformity with the culture. Of course, George Albert Coe said that a long time ago now.<sup>16</sup>

## VII

Finally, we come to see that the primary and most significant source of human experience is the social environment which is structured by the culture which the group has developed in response to the challenge of the physical environment. The studies of Boas, Malinowski, Sapir, Mead, Benedict and others, building upon the work of the pioneer anthropologists of the last of the nineteenth century have in the last two decades seen interest shift from a study of the rapidly dying primitive societies to the study of modern civilized communities. The modern community has appeared as an ethno-economic-geographic entity in which persons interact and are drawn together by certain physical boundaries and constellations of interest.<sup>17</sup> These communities, while holding much in common with other communities, are seen to have characteristics of their own. Within the communities are found ethnic groupings, economic groupings, neighborhoods, and social groups of various kinds which bind the

whole together in a warp and woof of amazing complexity. This study of the community has enabled us to see more clearly the functions served by the various groupings, agencies, and institutions which make it up, to clarify those functions, and to evaluate them. This study of the modern community has been pushed on several fronts.

The Lynds pioneered with their study of Middletown in applying an anthropological approach to the whole community.<sup>18</sup> It was Lloyd Warner, however, with his staff of associates, who developed the approach in his study of Yankee City<sup>19</sup> which has been followed by a number of others, such as a study of Jonesville<sup>20</sup> and of Black Metropolis.<sup>21</sup> The acme of technical precision in such a study is illustrated by Hollingshead's *Elmstown's Youth*.<sup>22</sup> These studies have given rise to the discovery of social stratification and the development of social class research into the horizontal groupings, or the power and privilege structure of the community. Class in these studies is defined in terms of a single variable such as social status, economic power, politico-community power, group life patterns, cultural attributes, and occupation. These variables are then studied in relation to each other. Social status seems to be the most fruitful category for defining class structure, and occupation is perhaps the best single index to social status.<sup>23</sup> It is clear that the class into which one is born goes a long way in determining one's experiences,

<sup>16</sup>Robert S. Lynd and Helen Lynd, *Middletown, A Study in American Culture*, N. Y.: Harcourt, Brace, and Co., 1929.

<sup>17</sup>W. Lloyd Warner and Paul S. Lunt, *The Social Life of a Modern Community*, New Haven: Yale University Press, 1942. Also *The Status System of a Modern Community*, 1942, and *The Social System of American Ethnic Groups*, 1945.

<sup>18</sup>W. Lloyd Warner and others, *Democracy in Jonesville*, N. Y.: Harper and Brothers, 1949.

<sup>19</sup>St. Clair Drake and Horace Cayton, *Black Metropolis*, N. Y.: Harcourt Brace, 1945.

<sup>20</sup>A. B. Hollingshead, *Elmstown's Youth*, N. Y.: J. Wiley and Sons, 1949.

<sup>21</sup>Milton Gordon, "Social Class in American Sociology," *American Journal of Sociology*, Vol. XLV, Pp. 262-268, and "Social Class in Modern American Society," Ann Arbor Micro Films, 1950.

<sup>16</sup>George Albert Coe, *What Is Christian Education?* N. Y.: Charles Scribner's Sons, 1930.

<sup>17</sup>Carl Clarke Zimmerman, *The Changing Community*, N. Y.: Harper and Brothers, 1938.

as well as one's opportunities for securing a fair share of the community's goods. It is becoming painfully clear that the Christian churches are caught in and usually gladly, though unwittingly, reinforce the class structure, including the disadvantages forced upon certain persons. At the same time they seem bewildered by the fact that everyone does not accept the moral and social standards of the class they represent, and that some pupils in the church school do not respond.

From sociology and social psychology and the work of such men as G. H. Mead,<sup>24</sup> Talcott Parsons and Ralph Linton<sup>25</sup> have come the concepts of social roles and role playing, or social stereotypes to which we react rather than to persons upon which we model our self-concepts. In spite of wide personal differences a clergyman is a Clergyman, a school teacher a Schoolteacher. We have the Successful Businessman, the Playboy, the Sportsman, the Philanthropist, the Elder Statesman, the Politician, and the Bureaucrat. Among women there are the Housewife, the Glamour Girl, the Career Woman, and the Good Companion. We also have Jews, Negroes, Southerners, Texans, Dam Yankees, and the Cowboy. Developing the ability to separate persons from the stereotype and changing the concepts of certain social roles appears to be highly needed in education.

Perhaps one of the most significant areas of exploration and development in the past two decades has been in the field of group dynamics and leadership. Interest here stems from a variety of sources each with a little different emphasis, including educational agencies, leisure-time agencies, social welfare agencies, and medical or therapeutic

<sup>24</sup>George H. Mead, *Mind, Self, and Society, from the Standpoint of a Social Behaviorist*, Chicago: University of Chicago Press, 1934.

<sup>25</sup>Talcott Parsons, "Age and Sex in the Social Structure of the United States," *American Sociological Review* (1942) Vol. 7, pp. 604-616.

Ralph Linton, "A Neglected Aspect of Social Structure," *American Journal of Sociology*, (1940) Vol. 45, pp. 870-887. Also "Age and Sex Categories," *American Sociological Review*, Vol. 7, pp. 589-604.

Abraham Kardiner and Ralph Linton, *The Individual and Society*, N. Y.: Columbia University Press, 1939.

agencies, not to mention industrial personnel interests. The terms group work, group therapy, sociometry, socio-drama, psychodrama, and group process records appear. Further elaboration is not needed here.

Another conspicuous development of the past two decades has been the rise of the interest in the family and the rediscovery of the family as the primary educational and acculturating agency in society. As a result, Horace Bushnell is coming into his own again, and religious educators are beginning to wonder if the church did not take a wrong turn when it rejected work with the family in favor of work with the Sunday School, hoping thereby to short-circuit the process of religious education.<sup>26</sup>

The result of all these studies of culture in the last quarter of a century has been to complete the work begun in the first quarter of the century, which is to shatter the individualistic concepts of history, of human behavior, and of education. The transition from individualism to collectivism may indeed be the distinguishing mark of our time.

The modern religious education movement is roughly parallel with this development and in a measure has contributed to and reflected it. Perhaps George Albert Coe's chief contribution was made in his *Social Theory of Religious Education*<sup>27</sup> published in 1917, following Dewey's *Democracy and Education*,<sup>28</sup> which foreshadows many of the generalizations made in this paper. At certain points Coe's view, like that of his contemporaries, was distorted by the spirit of the times, but we have not yet fully comprehended or accepted the implications of his insights. For the most part the church continues to ignore social groups and cultural patterns, to by-pass the citadels of power that dominate the lives of persons. In a day of great aggregations of power and of the mass man, Protestantism is at a disadvantage.

In summary, the scientific studies of man

<sup>26</sup>Paul Vieth, *The Church and Christian Education*, St. Louis, Bethany Press, 1947.

<sup>27</sup>George Albert Coe, *A Social Theory of Religious Education*, N. Y.: Scribners, 1917.

<sup>28</sup>John Dewey, *Democracy and Education*, N. Y.: Macmillan, 1916.

in the last two decades have made us deeply aware of the fact that man is much more complex and mysterious than we had at first believed. Materialistic and mechanistic definitions of personality and explanations of behavior now seem incredibly naive, the road to Utopia much longer and harder than optimism once made it appear. The categories of statistics have proved inadequate to help us understand man in his fullness. Studies of rats and reaction time contribute, but cannot tell us all we need to know about

man. In general the changing concepts of man derived from empirical studies, while they challenge some naive theological concepts, move in the direction of the apostle Paul's prayer that our "love may abound more and more with knowledge and all discernment," so that we may "approve what is excellent," and may be helped to be "pure and blameless for the day of Christ, filled with the fruits of righteousness which came through Jesus Christ, to the glory and praise of God." (Philippians 1: 9-11).

### INDIAN ENVOY ACCEPTS CROP GIFT



A nation-wide appeal for grain contributions for India was opened in Chicago by the Christian Rural Overseas Program (CROP) in the presence of the Indian Ambassador, Madame Vijaya Lakshmi Pandit. CROP is shipping immediately 40,000 bushels of wheat to Bombay. Madame Pandit said, in accepting the gift: "This wheat will not only feed my people but also revive their spirit and show them the warmth and generosity of the American people, and it will build a bridge of friendship between our countries." Madame Pandit is seen above with officials of CROP, from left to right: John D. Metzler, Church World Service, Madame Pandit, Ray F. Murray, Catholic Rural Life, and Clifford E. Dahlin, Lutheran World Relief.

## II

# Man in Social Relationships\*

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### I. Individual Man as a *Socius*

IN ONE SENSE individual man is an individuated form of society, an individual counterpart of it. For to think of the individual as completely isolated from social relations is to make of him an abstraction.

Each of us, even the hermit or the recluse, sustains a certain absolute minimum relationship to society;—we are born of society and because of society we earn a living or live by charity. In being effectively related to society the individual is in the normal context of human life. Being a man, and having all the hungers and capabilities of man, the normal medium in which his living must go on is human society. Even if an individual has an abnormal desire to be rid of society, he cannot be so isolated apart from death. And if any of us is to stand up to life and make the best of it, we must embrace fully all of the obligations and opportunities involved in being a friend and neighbor to other individuals; we must also accept those duties involved in being a responsible participant in the common processes of community life, ranging from the local to the global in scope. This is the way to certain rewards, some individual in their return, others commonly possessed by all, which may properly be termed social values.

The social process confronts each one of us in a specific society or community, in fact in a multiplicity of them. That social counterpart of selfhood with which each in-

dividual communicates is a plurality of societies or communities: the home, the school, the church, the peer group, the neighborhood, the industrial community, one's clientele, the club, the labor union, the business or professional institution where a man works, the learned society, the racial or nationality group, and the political structure at the local, state, national and international levels. These are some of the communities in relation to some combination of which each individual lives. Now, though at times it may seem irksome to have to maintain these relations, they are nevertheless essential, and an individual lives by his dependence upon these communities. It is a primary value to him to be enmeshed in these communities, for by them he has the warmth and companionship of the family, the means of earning his livelihood, and the opportunity to participate in the decisions of the body politic, to mention only a few which represent the great variety of benefits these communities pay out to each individual.

As the soil is to plants and trees, so society is to the individual, a matrix which nurtures human life in its individual forms and makes possible the flowerings of personality. People make two grave mistakes in one, therefore, when they withdraw into some ivory tower to concentrate exclusively, so they suppose, upon aesthetic, ethical, or religious values. The first and more evident mistake is that they neglect social values and shirk their responsibilities as individuals to society. But the second mistake of which they are guilty is even a greater injustice to themselves than the first is to society; for they cut themselves off, by their

\*Certain portions of this paper are adapted from the author's book, *Four Philosophies and Their Practice in Education and Religion*, published by Harper and Brothers, New York, 1951. They are reproduced in this article with the permission of the publishers.

withdrawal, from one of the chief well-springs of value itself, by their attempt to make life flourish in the artificial climate of isolation.

#### A. *The Place of Society in Individual Self-realization*

That is to say that social relationship is of decisive value for the individual quite apart from the social benefits he may derive from these relations; for his own growth and development as a self depend very largely upon these relations. The communities in relation to which he lives constitute, as it were, a sounding board in response to which self thrives and grows, and apart from which it cannot thrive.

For individual selfhood is not something which can grow in isolation; it is given birth through the social process and comes into actual self-realization only in relation with society as its medium of nurture and development. This is not to say that individual men are subordinate to society; it is to say that individual man realizes his selfhood only within society, at the same time that individual and society are both ends. The individual progresses from more to more in his own self-realization, when the conditions are right, society providing the necessary matrix for this process. And at the same time, society progresses from more to more, when the right conditions are met, in a process of realizing the ultimately good society.

It may be profitable to turn to our experimentalist friends, by way of example, for a description of the way in which individual selfhood comes into being. And it should be acknowledged that this is one of the most influential philosophies of selfhood in America today. I do not accept it myself, believing that it needs to be supplemented at a very decisive point. Because of this I will later deal with this important supplement.

In this description which the experimentalists have offered, the first step toward selfhood that came in the history of the race, after the level of the biological or animal existence of man, was the emergence of language. As experience went on, age after

age, symbols gradually became identified with things experienced. Because of this identification, single syllables or combinations of them came to be the shorthand for a whole cluster of things experienced. A single sound, for example, such as our word *fire* could then represent the finding and gathering of dry wood, preparing of tinder, locating rocks with which to strike sparks, catching the sparks and fanning them into a flame, and adding on larger and larger pieces of wood until the fire is made. In terms of what *fire* could do, a single syllable such as our word *fire* could also convey the idea of being warm or maybe even the primitive roasting of food; it could also convey the warning of imminent danger in the path of an uncontrolled fire. With one single symbol having become a device for communicating so much meaning, see how much past experience could be preserved for future experiencing, and see how much could be transferred from one individual's experience to the experience of another. And when one symbol is multiplied a thousand-fold by a whole repertoire eventually accumulated of vocabulary, subjects, predicates, and sentences, something remarkably new emerged in the life process,—namely language.

But remarkable as this achievement was, it prepared the way for an even more remarkable advance. When individuals became practiced in communicating with one another by means of language, so that they could telescope a whole cluster of experiences into the shorthand of speech, there emerged an experience of selfhood which before, so it is assumed by experimentalists, was not there. No longer were primitive people living in the environment of actions engaged in only within the limits of the proficiency for action which one's own experience, or one's limited group, had been able to achieve. Now there could be retention of experience within the limited group and between members of the group which formerly had not been possible. In addition there could be the gaining of meanings from the experiences of other groups, in this way enlarging one's resourcefulness.

And still additional, there could be a carrying over of the learnings from the past experiences of generations which had gone before. Language, in this way, widened the horizon of resourcefulness not only in the present, by enlarging the circle from which learnings could come, but it reached backward into a longer time span of experiences by which this resourcefulness could also be increased.

This was an important development in itself; but it provided the kind of opportunity for contrast between the individual and those with whom he communicated which could bring the individual into focus in his own consciousness as never before. And because of the contrast provided by this communication, the most important development took place; the experience of selfhood came to be added to what before had been a kind of impersonal experiencing. And this experience of selfhood became in turn the foundation stone for a cluster of important ideas which are necessarily rooted in it. Examples of these related ideas are the notion of agency, i.e., "by acting in such a way I can bring a certain end to pass;" and the idea of responsibility, i.e., "because I was the agent who brought to pass a given condition, a certain responsibility rests upon me for having acted the way I did."

This is an inadequate sketch of the evolution of selfhood in the human species as it is depicted by experimentalists. It also suggests the pattern followed by the genesis of selfhood in individual man, which may be summarized as follows. First his biological birth and his growth and development at the physiological level; then the acquisition of language and his initiation thereby into the communication of meanings between individuals and groups; and last of all, the emergence of selfhood and the cluster of meanings which hinge about this focus of conscious experience.

#### B. *The Basis of Existence More Fundamental than Human Society*

Helpful as this description of the evolution of selfhood in the individual may be in exemplifying the individual's dependence

upon society, it is misleading in what it suggests about the foundation of the individual's existence. For experimentalists not only imply, but explicitly assert that the individual has what temporary existence he has only because of society. Not only does he come into self-consciousness by means of his social relations; he also comes into such being as he has by this same means. Individual man is as the whitecap on the ocean's wave; the ocean being a figure for the biological and social flux, the most fundamental existence the experimentalist can find. Accordingly, individual man is only a piece of society; he comes into distinctness as an individual as a result of social forces and the essence of his being is of the substance of society.

At this point there is an important distinction to make which is a correction of the ontological inadequacy of this conception. It is that individual men are more than social-vocal phenomena, selves which have their selfhood only because of their give-and-take with society. While it is true that we come into our consciousness of selfhood only by communication with objects, other selves, and society, *the existence and essence of selfhood are not constituted by this relation*. How could there be words without thoughts to be expressed in them? And how could there be thoughts to be communicated apart from thinking selves? Individual selves are not entities which can thrive in isolation; but their potentiality, made actual in social relations, is prior to and more than the social relations in which it is expressed and realized.

### II. *Society as a Vital Organism*

Having so far attempted a definition of individual man in terms of his social relations, let us turn now to look at society in terms of its individual members.

#### A. *Society not an Aggregation of Individuals*

A rather common misconception of society is that it is a mass aggregation of individuals. It is assumed by those who hold this conception that individual man is the basic unit and that society is an accumulation of indi-

viduals, having no distinctness other than the sum of its members will explain.

This conception is not uncommon in several of our Protestant religious traditions. While it would be impossible for me to trace the conception to its source, there is ground for real suspicion that it has not been given birth by our Christian faith, but has rather been acquired, unknowingly of course by our heritage, from influences which are more especially naturalistic than religious.

Thomas Hobbes, for example, has been held in rather high esteem among all kinds of people, religious and otherwise, since the sixteenth and seventeenth centuries. While he was not necessarily unfriendly to religion, and even reserved certain questions as belonging solely to the province of divines as those who are "lawfully authorized to order the worship of God,"<sup>1</sup> yet in so limiting rational thought as to exclude religious problems he built a philosophy which was naturalistic both in pattern and content, notwithstanding his polite reservations. And, what is of special concern to us is that in his thinking society was no more than a multiplicity of individuals so thrown together in living space that they necessarily have to work out some kind of relationships if they are to overcome strife and confusion.<sup>2</sup>

All in all this misconception is quite faulty, for it does not do justice to the substantial nature of society; nor does it recognize the possibility that there is quality and value in the whole which cannot be found in any of the parts or even in the sum of them. It is conducive in practice to rugged individualism because it discerns no value in group life which is unique and common only to the life of the group. Therefore the individual's ends are usually superior to the welfare of the group; and social structures are only of worth to the extent that they protect the individual from falling into misfortune.

Wherever this conception is held, whether in secular or religious thought, there are

<sup>1</sup>The English Works of Thomas Hobbes, collected and edited by Sir William Molesworth, Bart. London: John Bohn, 1889. Vol. I, p. 412.

<sup>2</sup>The fuller statement of Hobbes' social philosophy, contained in the paper is omitted here.

mistaken notions of social value. Specifically, incentives of a mercenary or extraneous character are regarded as the only objects by which individuals can be motivated. Accordingly, there is not much disposition to judge actual social conditions by an ideal conception of what society ought to be. Furthermore, there is no surprise in the discovery that individual men commonly need to be prompted to action by incentives, and more specifically that mercenary gain will move them to action where the vision of an ideal will not. Since individual men are distinct individual units, because they are physical organisms at the least, and since they have to live by bread and either sink or swim in the economic stream in proportion to their own enterprise, what else should we expect? It is only "natural" that money is as powerful as it is in moving men to action. It follows then that if any social group, local or more inclusive, is to organize itself so that positive social benefits are to be enjoyed by the group as a whole, it must hold out real incentives to individual men and not depend only on the power of an ideal to sell itself. Discover those incentives which will evoke from individual people the kind of activities which are desired of them, and build community organization at any level which makes use of these incentives, and the result will be the desired social relationships.

#### B. *Society an Organism of which which Individuals are Members*

A more nearly correct conception of society approaches it as an aspect of the created order which has as much uniqueness and distinction, in its own way, as either the natural order or individual man. Instead of seeing society as a synthetic structure built up of individuals one by one; it regards it as an organic aspect of creation not to be fully explained by focusing attention solely on the individuals which comprise it. At the same time, society will not be glorified by it as the whole and individual men correspondingly reduced to the place of subordinate parts; i.e., means to ends, the ends being ends of society rather than of the individual. But this can be elaborated by looking at

some of the values which the community must evoke from or foster in the individual and others which the individual gains in community.

If an individual is to maintain as a member of any community, there are several values he must prize. He will have a high regard for cooperation; he will covet it in others and at the same time be ready to cooperate himself. He must know what self-denial and temperance mean, probably more as actions than as abstractions; for every individual cannot have the desires of his heart always fulfilled if there is to be an equitable sharing among all of the members of the group. He will value bravery and courage, if he does not know their meanings in action; for there are times when the well-being of the community necessitates that it be protected against intrusion from the outside. He will know the worth of kindness and love, for these savor of the warmth of interpersonal relations and prompt the kind of understanding which welds individuals together. He will also prize generosity and loyalty, for in sharing the common purposes of the group there is a basis for wider sharing; and in tenacious fulfillment of one's duty to the group the community is strengthened, whereas failure to be loyal would mean disintegration.

The dependence of the individual upon the group is by no means an inferior relation, however, from the standpoint of the individual, according to which the community is paramount and the individual is unimportant. For while the individual must be in relation to society in order to live, society must allow living space for the individuality of its members, in order to thrive as a society. Consequently, there is another class of social values which are aspects of the freedom of individuals to live and grow. If the individual is to have this freedom within his relation to the community, then the community must respect him as an individual and regard him in the light of what he may become rather than judge him on the basis of what he actually is at present. Accordingly, the community must afford him certain civil, reli-

gious, academic, and other freedoms, by means of which his various potentialities may be made actual. In addition it must allow him sufficient freedom of play and recreation that he may come into possession of a sense of self-fulfillment which arises only in a free play of activities. But this must be balanced by the opportunity to work, by which an individual fulfills his place in society productively and gains thereby the self-realization which comes only as an accompaniment of meaningful work.

None of the various communities should be exalted to such a place of superiority that it is identified with the whole of society. Although the various values which have been mentioned as social values are values to some degree in any kind of social organization, they are probably more in balance in a democratic society. For when the state is exalted to the supreme place, as in Fascism and Communism, the functioning of other communities is hampered, and the individual suffers proportionately. The political structure is rightfully only one of the communities in relation with which individuals live, and it functions normally only when it is one among many and not the one of which the many are subordinate parts. This is the superiority of democracy as a scheme of political organization; it leaves room for the kind of sharing within communities and between communities upon which individuals thrive. It is within this kind of living space that individuals can best come to have a sense of community, and both to feel and enjoy their places as participating members.<sup>3</sup>

### III. *The Kingdom of God and Society*

Having looked for so long at the society of man, I would like to turn briefly now, before moving on to the final section of this paper, to consider man's social relationships in the frame of reference of their connection

<sup>3</sup>The remainder of this section of the paper is omitted here. It attempts to show that the organic conception of society stems from an idealistic and/or Christian world view. Marxism and American pragmatism are both regarded as debtors to Hegelianism in this particular. It is observed that the corporate has had ascendancy over the atomistic in many familiar aspects of our Christian faith and practice.

with the Kingdom of God. For as educational leaders in the Church, our chief purpose in looking at man in his social relationships, is to understand them more fully and thereby find ways of more directly inserting the leaven of the Christian community in these relations.

The Kingdom of God is the community or society which is within and of God, because He is its foundation of existence. It is, as it were, the extension of the community which is actual in the Trinity, shared by Father, Son, and Holy Spirit; — an extension of the divine community which will eventually include all finite souls who respond commensurately to the Son's giving of Himself. For God, in Himself, is both a unity and a multiplicity within which there is individuality; and in the ultimate society which God has held out to man as a promise there is both enduring existence, grounded in the One, because of the Son who was broken for the many and a multiplicity of individualities conserved in the many who enter into that society.

This society of God is only imperfectly symbolized by human society. It is organic, as human societies are imperfectly and temporarily; it is bound together as one by the Son, who is its foundation, and by the Spirit, who lends value and meaning to all. It is a society of selves, as human societies are in a transitory way. It is a society characterized only by righteousness and justice, whereas human society mixes the just and the unjust, the good and the evil, hatred and love. It is a society of inner controls, in which the many are bound into one by the Spirit which is dispersed among the many; whereas human society is a society in which the external controls of law and force are necessary for the maintenance of order. It is a society whose Head is Head by virtue of what He is and what He does for the many, and therefore by what He inspires in the many, not because of what He can demand of the many in terms of tribute and service.

But even though the society of God is so different from the society of man, and will eventually supplant it, human society passing away; yet it is immanent in the world of

man. Central in the preaching of Jesus was this theme: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."<sup>4</sup> A part of the mission of Christ in the world was to bridge the separation between the society of man and the society of God, to cause men to discern this ultimate society, even in the midst of their own human affairs, to bring that society to men, and to bring men into that society. Because of Him, therefore, social problems can never be viewed as mere phenomena of society; they are issues which are tied to the coming of the Kingdom of God; and the solution of these problems can never be achieved within a limited temporal situation, but must arise out of the total and ultimate context of the divine order which is coming.

#### IV. *Relating the Christian Community to the Secular Community*

This point of meeting at which the divine community can be brought to bear upon the human community, or human communities, calls for the responsible attention of the Church in all of its ministries. It may be that the educational ministry of the Church needs to to be more alert particularly than other ministries; but certainly Christian education should be alert. Not only should it be vitally concerned but it should find ways and means to project those whom it nurtures as responsible Christians into the very texture of man's community, in the right way, seasoning the human community with the salt of the Kingdom of Heaven and thereby redeeming the society of man.

To be quite concrete about this, I believe that we can learn much at this point, at least in terms of procedure, from the field of community organization. It is my impression that there are many laymen in the Church who would like to render a service to their community which is positively Christian, but they do not know how to do it other than in the most tritely conventional avenues of Church life which many times scarcely reach beyond the circle of the congregation itself. To turn from laymen to the ministry,

<sup>4</sup>Mark 1:15 (A. S. V.)

not only are laymen in the dark at this point but most ministers are too. They are commonly members of service clubs and all too frequently are called upon for a polite speech before this club and that organization. But as to discerning the real structure of the life of the community and finding our way into effective relation with it we are quite inept ourselves, to say nothing about giving the Christian layman guidance in doing it.

This is quite sad when viewed within the context of the present adult generation of any community. But when we take the longer view and consider how children and youth of this generation, nurtured in the Christian community, are to take their responsible place in society and yield, as it were, a cash value for the Kingdom of God, then the prospect is even less hopeful as long as the present state of relationships continue to exist. In most communities, the churches, and the schools as well, are little more than respected institutions. They are held in comparatively high esteem, and the community would never consider being without them. But as far as their having much to do with determining what goes on on main street, for example, they appear to be more a part of the community's facade than integral in its structure.

The overall theme of community organization, ideally at least, is the part-whole principle, according to which there is an appropriate and acceptable place for every individual, group, institution, and segment, of whatever kind, in no way detracting from the welfare of the whole. There are three principles of social organization which stem from it, and which can be put to work practically at the local community level where the vast majority of us live and work. These are the principles of representation, coordination, and planning.

The principle of representation is that every part of a society or a community should have opportunity to participate in the deliberations as well as in the activities of the whole. Attempts at practice of this principle can be seen in large-scale proportions in democratic governments and in the United Nations; however, its implications may be more difficult to see at the local community

level. In most communities there is a variety of different kinds of segments which make up the whole. There are racial or nationality groups; different economic levels; different occupational groups, such as the professions, business interests, agricultural interests, and the trades; different religious faiths, different political loyalties, and so on. A community cannot realize its fullest value, according to this principle of representation, without providing a genuine opportunity, by means of some concrete organization and structure, for all of these different parts of the whole to find their place in both deliberations and activities of the community. It is essential that they be represented in the deliberations because it is at the level of deliberation that decisions and plans are made. And people are rightly unwilling to participate fully when they only have part in the activities but have nothing to say in determining what those activities shall be.

The principle of coordination is that in the deliberations of a community organized representatively direct attention should be given to the relating of individuals, groups, and services so that each segment of the community will have some consciousness of the functions fulfilled by every other; that there will be no duplication or competition between services; and that no area of real community need will be neglected. This principle provides one of the central themes for the deliberative life of the community, another being the theme of planning, to be mentioned momentarily. One of the chief reasons for representative organization, other than its own intrinsic value, is that it provides the means by which interrelationship can be established, welding all the parts more completely into a functioning whole.

Finally, the principle of planning is that communities need not remain devoid of deliberation, blindly allowing social processes to go on as they will, but that communities can muster powers of deliberation, formulate some objectives, and guide social processes at least partially in the direction of fulfilling these objectives. When there is representative community organization providing a medium of coordination of groups and ac-

tivities, a community is at least partially in a position to become self-conscious about its reasons for existence, its own peculiar genius, its particular problems and needs, and the goals the fulfillment of which are relevant in the light of this community self-understanding.

Accordingly, instead of our communities being the hodgepodge that they are of disparate groups paradoxically overlapping and duplicating each other, but at the same time experiencing very little intercommunication, *they could be inter-related unities* — truly communities — in which the parts are in their places and are functioning organically in relation to other parts and to the whole. Now my argument is that the local congregation, as the Church, has a responsibility to its parish as a whole and not just to the individual men, women, and children who happen to live in it. It can approach some kind of fulfillment of this responsibility by giving leadership to the community which will practice, by whatever structures may be indicated, the principles of representation, coordination, and planning. It can also approach such a mission to the secular community by nurturing really godly people and helping them, even at the cost of making enemies, to take places of responsibility in such an effective community structure as it comes into form. This is not to propose for a single instant that the Church should domi-

nate the community. This is defeat rather than victory. A part of the community problem is that there are already too many agencies who are grasping for dominance whenever and wherever there is an opening for it. The Church should turn its back upon every form of domination and should oppose it in any other agency or institution however respectable its motives may seem to be. For the Church, if it is truly the Church, is the possessor of the leaven of the Kingdom of God; and by the godly personalities it yields to the community, placing them there with no other obligation than responsibility to their own Christian consciences, it can redeem the society of man where domination would never save it.

It is to be acknowledged that pronouncements by the Church on social issues are of great importance. But I wish to point out, in finally concluding that such a direct approach to the structure of community living, as is here proposed, may go farther in solving social problems than much publicized statements. Such direct action must be the result of all pronouncements if such utterances are to do any good. And sometimes it is possible to get farther in actual doing apart from any pronouncement, because discussion, particularly at the level of sheer publicity or debate, sometimes creates a kind of furor which is a block to action.

MEN IN COLLEGE 1951-55 — In an address, "Predicting Enrollment in the Period of Mobilization," before the sixth annual National Conference on Higher Education in Chicago, Ill., Robert C. Story of the Office of Education said, "This is what we, in the Office of Education, foresee with respect to the male undergraduate population in the next three years: (1) In the fall of 1951 a decline of 17 per cent from the fall of 1950. Bear in mind that a 10 per cent drop would have been expected under normal conditions. (2) In the fall of 1952 we estimate the enrollment will be 27 per cent below 1950. (3) In 1953, 33 per cent below 1950. Beyond 1953, it is expected that servicemen will begin returning to college and enrollment will start to pick up from that point. Particularly so if the provisions of the G. I. Bill are extended . . ."

TOTAL ESTIMATED NUMBER OF MALE COLLEGE GRADUATES (4-YEAR), 1950-55 <sup>1</sup>	
Year	Total
1950-51	274,700
1951-52	205,300
1952-53	202,200
1953-54	178,000
1954-55	166,900

<sup>1</sup>The number of graduates was calculated on the basis of normal rates of attrition for veterans and 4-F's, and a reduced attrition rate for the selected group of 75,000 students and the ROTC group (namely, an attrition of 10 per cent from the freshman to the sophomore class, and an attrition rate of 2.5 per cent thereafter). These estimates include also first professional degrees in medicine and dentistry. — School Life, Federal Security Agency, Vol. 33, Number 9.

# The Place of Religion IN FAMILY LIFE

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THE IMPACT of religion on family life is one of those imponderables which never can be fully measured. Perhaps it is just as well. There are many mysteries held from us in our search for ultimate reality; and man's reaction to them is often that of faith rather than of despair. Certainly a sense of the infinite can increase the bonds of family love, and their shared religious faith.

In the following observations, an attempt has been made to identify some of the major contributions that religion makes to American family life. The findings are necessarily general in character. The Protestant, Roman Catholic, and Jewish faiths are here implied. Were the subject limited to the life of the Protestant Christian family, with which the writer is best acquainted and most sympathetic, the points would be more specific and detailed. If the observations are sometimes more normative than descriptive, it is because of the writer's conviction that religion can and does mean these things to many families.

Some of the insights here reported grew out of the thinking of a group of church leaders who met at Conference Point, Lake Geneva in July 1950 for The National Conference On The Education of Christian Parents. To their work there, and the subsequent report, *Education of Christian Parents In America*,<sup>1</sup> the writer acknowledges his debt.

These remarks concerning the contributions of religion to family life are entered not without a realization that families also make large contributions to organized religion. This is a two way street. Families provide leaders, budget, members, service, fellowship opportunities, benefit of experience,

spiritual support, and evangelistic aid to the churches.

In addition it would be blind not to note (and this may as well be admitted at the outset once and for all) that religious forces in America in their impact on family life have not always been beneficial. Some ill advised church groups have treated families as an asset to be used rather than as a group to be ministered unto. Where this has occurred, the influence has been divisive. The effect has been to threaten and weaken the home no less than when government education, or business have also regarded the family as a means to some end.

Situations wherein organized religious groups have been responsible for communicating to families some blind prejudice against other groups are too evident to be ignored. So too are those cases in which the teaching to families has promoted an end result of narrowing their viewpoint and cramping their higher motives. At times religious forces have taught that intellectual inquiry *per se* is a threat to their faith, or that educational programs are dangerous and untrustworthy. These conditions happily are becoming rare, and they are noted here only in passing. The task of this inquiry is to point up the more positive and constructive contributions of religion to family living.

In a world whose complexities are beyond the solution of its inhabitants, it is a comforting thing to consider the religious family. "Love Thy neighbor" may seem an impossible command to nations; but it can be realized by a family. Peace lies yet beyond the realm of possibility in international relations; but a family can know true inner peace. Ethical values may be all but invisible on our global scene; but family integrity is more

<sup>1</sup>National Council of Churches, 50 cents.

often present than not. Here, thank God, is a program that can be encompassed. Families are influenced daily by the religious faith they share.

The topics below do not follow any order of importance *ad seriatim*. They are listed only in an order of convenience. While many of these items could apply to the religious individual as well as to the family, it is the latter we are considering throughout; and it is our contention that many of these remarks cannot be as true in any other situation as for the family group. It is the unique function of the religious household to find its place within the family of God, and at the same time to serve as a lesser model of that divine realm in daily living whether that involves rearing of children, confronting its problems, or performing household tasks.

### I

*Religious faith lends stability to family life.* This stability comes about largely for two reasons: religion effects a continuing influence of discipline, and religion offers an immeasurable amount of security.

The religious home has been taught discipline through its distinctive family living. Not just the ordinary regulation of well-run households but the spiritual discipline born of deep convictions comes into play. Churches invariably lead their people into a sense of obligation both to God and to mankind. The faithful are taught a selfless concern for others plus a dependence on the will of God, and these two are linked. Convinced that they are judged for their acts and thoughts, religious persons gain another viewpoint virtually denied to the irreligious. That this viewpoint with its many implications for faith and life is *ipso facto* transmitted to all members of a family is almost a truism. The resultant benefit to programs of brotherhood, tolerance, care for displaced persons, missions, and education, is too well known to require documentation.

To this spirit of self-giving interest in fellow creatures, unnumbered institutions look for aid. Because the religious family is a disciplined group, charitable organizations depend upon it for contributions, community

agencies depend on it for service, and the nation looks to it for that intangible quality known as morale. These are the families considered most responsible and reliable for such purposes—and it stems from their having been taught discipline through faith.

The stability of the religious family is obviously also a value to the home itself. Their common religious faith and understanding help them to close ranks for a crisis, or to tackle a mutual task with firm hope. Because they look to God for strength, their trust in the outcome can be the greater.

Religion reinforces family life at every point. At this time when divisive influences markedly affect homes, such reinforcement is the more needed to protect family solidarity. Plato's recommendation for the state to rear children apart from their parents, as expressed in *The Republic*, appears to be coming into its own on certain current instances. It is not necessary to look for such examples in the State of Israel where they could certainly be found. Increased pressures upon school and government to take over segments of American child life can be observed. Against this violation of the traditional concept of family life, religion speaks forthrightly. So too, the proponents of relaxed sex mores, trial marriage, and easy condoning of divorce find ardent foes in organized religion.

### II

*Religious faith also brings to marriage a degree of stability it otherwise lacks.* The marital relationship is hallowed and at the same time is made stronger by the presence of a mutual religious faith. In 13,000 cases studied by Howard M. Bell, he discovered that broken marriages occurred twice as often among couples of no religion or mixed religions as for those marriages in the same faith. Other sociologists (Burgess and Cottrell, and Lewis M. Terman to name three) have verified this impression and are able further to report that couples who have had religious training, and who continue church activity show the best marital adjustment.

When the writer took a sampling of divorce cases in Cook County courts (Chicago)

in 1946, it was discovered that only about 40 per cent of the individuals involved had even a slight connection with religion or any church or formal religion.

Stability is no accident. Marriage, as Elton Trueblood has made clear, is not simply a contract. Marriage is a commitment. Who but those who are already committed to a loyalty beyond their own selfish ends could come into this unique experience so well prepared? Organized religion, moreover, has made strides in marriage education and marital counselling. Virtually all seminaries training men for the ministry now include courses on marriage and family counselling. Churches are not unaware of the threats to marriage stability today. They are working through their own ecclesiastical channels to keep the marital knot tightly tied.

### III

*Religion produces the greatest comfort and help in cases of family crisis.* The traditional family crises of illness, death, financial reverses, and marital failure, are stepped up to awing proportions in time of international tension. Now selective service requires older sons and young husbands for military service. Casualty lists represent anxious hearts and sorrowful loved ones in many communities. Relocation of defense plants causes uprooting of families. New calls go out for women to work in war industries. Heavier taxes are levied. Plans for normal marriages are scrapped, causing some couples to marry hastily while others must postpone their weddings for some time to come.

When trials come, the religious family has a head start toward their adjustment. They have an "invisible means of support." Their faith makes the tremendous difference between bitterness and courage, between personal defeat and victory. It is here that the discipline of prayer, a familiarity with Scripture, and a firm faith in God buttressed by the fellowship of a believing family draw forth new strength to meet the crisis.

It is the genius of religious families not only to preserve spiritual values during a crisis but even to increase their faith in God. It would seem that they could say as did

Christian in the direst hour of his *Pilgrim's Progress*, we "have felt the bottom, and it is sound."

### IV

*Religious faith combats one of the family's chief enemies—secularism.* Perhaps no other country has placed as high a premium upon the acquisition of things as America. Mink coats, sport cars, television sets with giant screens, and labor-saving appliances are incessantly paraded before a susceptible public whose fervent wish is to follow the advertisers' coaxing to buy. Yet our materialism is but one segment of secular influences. Our very standards of thought and judgment seem to be dictated more by the world than by the spirit. In the words of Ruth McAfee Brown, "the home is the place where Godliness should take the place of Godlessness, where security should take the place of confidence in money as well as the things that money buys . . . secularism is getting into the saddle and gives promise of riding many parents for a fall."

The family which is enriched by religious insight has a distinct advantage. To the members of the family religion is not simply one more department of life to be added to recreation, job, bank account and material possessions. Rather religion is the frame into which these and all other things must fit. When this happens, all factors fall into place. They can be evaluated by the standards of religion. Material objects and the varied cries from secular influences are placed then in proper perspective. That family, on the other hand, which attempts to confront the numerous strains of modern life without religious faith denied itself its greatest resource.

### V

*Religion is the criterion for ethical values in family life.* "Religion in the home," declared the report of the National Conference on Education of Christian Parents "sharpens and strengthens Christian conscience." In any normative situation the home's code of morality is determined by the theological beliefs of its members. The result is that the children adopt their parents standards

without any necessity for formal education about them. Ideas of fair play, tendencies of cooperation, ethical judgments, adjustments to environment or to other people: these are built into the child's experience before he is old enough to make any critical evaluation of the ethos of his family. If the real religion of the home be inadequate or ethically inferior, this also is usually mirrored in the members of the family group.

In a time when it has become difficult for many to differentiate between right and wrong, homes with a religious foundation can be of inestimable service. We have too many homes where the family life exhibits no appreciation of any absolute ethic, but only more or less enlightened hedonism that makes pleasure the major criterion. In the face of such ethical relativity, it is urgent that we preserve what the renowned British clergyman, Frederick Robertson, called "the grand old landmarks of morality." These landmarks are as firm for social ethics as for individual ethics. Both are best nurtured in a religious home.

## VI

*Religion brings to the family a rich cultural treasure.* Less noticeably perhaps than the "thous" and "thees" of the Quakers, religion nonetheless transmits to families some of the very vocabulary they use. Their taste in art, their familiarity of music, and their selections in literature are profoundly determined by the faith of their tradition. Preference for pictures on the walls, choices of songs and hymns sung at the piano, readings from the Scriptures: these represent a more profound cultural influence than most families recognize.

The style of dress (as in the case of Mennonites), refusal to ride in motor vehicles (the Amish), dietary and fasting observances (Roman Catholics), prohibition of tobacco and liquor (Christian Science) come among the more conspicuous examples of cultural manifestations.

Religious bearing on culture can be seen in such varied home celebrations as Easter, Bar Mitzbah, christening, or in grace at meal time. To the religious home, the baptism

of an infant can express a deep conviction about a momentous occurrence. Prayers at family worship can be a precious custom, and an anchor of the soul's peace.

Too, the committed family exhibits a different way of getting and spending their money. Feeling that possessions must be morally accounted for, and that the way they use what they have is a matter of religious decision, they will be less governed by their possessions than others are.

## VII

*The religious family has a better appreciation among its members for each other.* It would be indefensible to maintain that any non-religious home must lack such close-knit, affectionate ties of well adjusted persons. But the family whose life is permitted the illumination of divine will has a far better chance for it.

It is possible for the home to act as the smaller, more controlled, religious community. Here forgiveness, generosity, sacrifice, and integrity are practiced daily. Oughtong love has a more favorable climate in which to grow. Mutual belief supports and vitalizes the love in a religious household. It gives greater meaning to member relationships, and a helpful objectivity to association.

The tragic nature of family bickering is well known. It crops up in any family from time to time. C. S. Lewis' famed *The Screwtape Letters* high-lights this regrettable tendency in the third letter wherein a young demon is admonished to tempt his human charge into family quarrels, "mutual annoyance" and "daily pinpricks" through inconveniences and irritations. Precisely this way lies the unhappy home. True religion is a potent counter irritant in these cases.

The love of parent for child or husband for wife is, under aegis of religious faith, remote from the notions of love as promoted by Hollywood and cheap fiction. Instead this is the love that "seeketh not her own, is not easily provoked," and "beareth all things." Such love between family members takes on its character from the love of God. This speaks volumes about how parents handle

problems with their children, whether they help them to grow as real persons, or manage them to suit adult convenience. It transforms the spirit of the family; for it acknowledges that parenthood is a part of the divine plan. Because religion ennobles the family's concept of itself, its interrelations are lifted nearer the level the members of the family are convinced God would want them to be.

Even to the homes untouched by church or synagogue, this familial pattern of love reaches out with influence. By it the entire community can be benefited.

### VIII

*Religious faith puts the family in touch with God.* Untold courage and power come to the family in which the mind is stayed on God. The members of the family receive a peace which the world cannot give because they know the forgiveness of sins, the grace of intercessory prayer, the fellowship of a divine companion, a faith in personal survival.

They live in conviction that there is a judgment beyond their own walls, and redemption beyond their own powers. So noble a faith establishes a bond between them and Him. But it also sanctifies their relationships with each other. It lifts their sights. It guards them from hopeless pessimism.

The January 1941 Hibbert Journal carried an article "The Future of Mankind" by A. Vibert Douglas in which he pointed out the foundations for hope in a darkening world. By way of illustration he referred to a statue of one Sir William Rathbone which then stood in the central part of the city of Liverpool. On its base were inscribed these words: "Because he had faith in God, he could never despair of man."

Faith in God endues the members of a family also with faith in themselves, love for their fellow men, and confidence that He who set the solitary in families will guide them in the way of truth.

**GRADUATES, 1950-60** — How many high school graduates will there be this year and during the next 10 years? What is the estimated number of college graduates? How many high school graduates are expected to enter college under normal conditions during the years immediately ahead? The following tables reveal Office of Education estimates:

#### ESTIMATED NUMBER OF HIGH SCHOOL GRADUATES 1950-60<sup>1</sup>

Year	Boys	Girls	Total
1950-51	559,000	622,000	1,181,000
1951-52	561,000	625,000	1,186,000
1952-53	570,000	635,000	1,205,000
1953-54	583,000	650,000	1,233,000
1954-55	597,000	665,000	1,262,000
1955-56	621,000	692,000	1,313,000
1956-57	663,000	739,000	1,402,000
1957-58	705,000	786,000	1,491,000
1958-59	737,000	821,000	1,558,000
1959-60	760,000	846,000	1,606,000

<sup>1</sup>Based on 1947-48 data. No change in the proportion of high school graduates to the high school population was assumed.

#### ESTIMATED NUMBER OF STUDENTS WHO WOULD ENTER COLLEGE UNDER NORMAL CONDITIONS<sup>1</sup>

Year	Men	Women	Total
1950-51	257,000	193,000	450,000
1951-52	258,000	194,000	452,000
1952-53	262,000	197,000	459,000
1953-54	268,000	202,000	470,000
1954-55	275,000	206,000	481,000
1955-56	286,000	215,000	501,000
1956-57	305,000	229,000	534,000
1957-58	324,000	244,000	568,000
1958-59	339,000	255,000	594,000
1959-60	350,000	262,000	612,000

<sup>1</sup>Calculated at 1950 entrance rate.

— School Life, Federal Security Agency, Vol. 33, Number 9

# ABSTRACTS OF DOCTORAL DISSERTATIONS In Religious Education 1949-1950

Assembled by  
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WITH THE assistance of professors in charge of research and graduate students in nineteen graduate schools, the following abstracts of doctoral dissertations have been assembled. They represent studies completed between June 1949 and June 1950. This collection cannot be regarded as complete, since occasional dissertations in the field of religious education or related areas are written by students in schools which are not ordinarily considered centers of graduate training in religious education, and which, therefore, may not have received a request for information.

The thirteen abstracts printed below and the eighteen abstracts which were printed in the May-June, 1951, issue of *Religious Education* (Volume 46, Number 3) comprise the selection for 1949-1950. Persons interested in reviewing an entire dissertation may, in nearly every case, obtain it on library two-week loan. The procedure is to ask the local public library or institutional library to borrow it from the particular university library.

A reprint combining this article with the one which was in the May-June, 1951, issue of *Religious Education* may be secured for sixty cents (cash with orders) from the National Council of Churches of Christ in the U.S.A., Midwest Office, 206 South Michigan Avenue, Chicago 4, Illinois.

BROWN, ARCHIE E., *The History of the Baptist Brotherhood of the South*. D.R.E., School of Religious Education, Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1950. 356 pages.

*Sponsoring Committee:* W. L. Howse, chairman, J. M. Price, T. B. Mastin.

*Problem and Limits:* The author defined the problem for which he sought a solution

as follows: to determine the origin, growth, and development of the Baptist Brotherhood of the South; to ascertain the changing attitudes, emphases, and purposes which have accompanied this growth and development; to find how human personalities have affected the same. This history covers the period, 1906-1950.

More than 400 *Southern Baptist Convention Annuals* and *State Annuals*, countless numbers of old Baptist state papers and periodicals, many *Baptist Handbooks*, in addition to interviews with Baptist Brotherhood personalities, were used.

*Procedure:* The author compared the Baptist Brotherhood of the South with the life of a male child. (It is the only men's organization among Southern Baptists.) He used as chapter headings: "Hereditary Influences," "Birth," "Infancy," "Childhood," "Adolescence and Youth," and "Implications of Maturity." He also used the areas of human personality and showed how the Brotherhood has developed socially, physically, intellectually, emotionally, and spiritually.

*Findings and Conclusions:* 1. History reveals many earlier forms of Brotherhoods which preceded the Baptist Brotherhood of the South. From Old and New Testament days, every age has had some form of Brotherhood.

2. The Laymen's Missionary Movement among various denominations immediately preceded the "Laymen's Missionary Movement of the Southern Baptist Convention" (1907) which later (1926) became the Baptist Brotherhood of the South.

3. At its birth it had only one emphasis which was missions. With the passing years its emphases have broadened to include the whole Southern Baptist program.

4. Like any normal healthy child this only male child of the Southern Baptist Convention has met with many trying experiences, but has developed into glowing youth. It is still growing, and there are many implications of maturity.

5. The Baptist Brotherhood has naturally been affected tremendously, both positively and negatively, by human personalities.

6. The future for the movement looks most encouraging.

FILDEY, HAROLD WILLIAM, *An Experiment In the Use of a Democratic Group Process in an Elective Course in Union Theological Seminary*. Ed.D., Columbia University, New York, New York. 1949. 165 pages.

*Sponsoring Committee:* Harrison S. Elliott, major adviser, Frank W. Herriott, Ernest G. Osborne.

*Statement of the Project:* Is it possible to use a Democratic Group Process in a Graduate School such as Union Theological Seminary? The purpose of this Project was to determine if such were possible under uncontrolled conditions, with the Doctoral candidate serving as the instructor in an elective course entitled, "Religious Education and Social Issues."

*The Procedure:* Seventeen students were enrolled, including both those in the regular Bachelor of Divinity course and those enrolled for Columbia University degrees.

Possible social issues were suggested in discussion by the class as a whole, and a wide variety were referred to a steering committee. This committee presented the class with a proposed selection of concerns, which again were weighed and approved, with individual members selecting their own fields of interest. The major concerns of the class were three: *Delinquency, Minorities, and Communism*. Secondary concerns were: *Labor Relations, Family-Sex-Marriage, and Civil Rights*. A third group, labeled minor concerns for want of a better term, included *Political Catholicism, Alcohol, and Socialization*.

Those interested in each field formed com-

mittees. Each committee followed a group process in making an intensive study of the question chosen by it, covering both the Christian issues involved at the local Church level, and the responsibility of the religious educational program in helping children, young people and adults to realize the possibility and the importance of their participation in solution.

Each committee reported the results of its study to the class, and was responsible for consideration by the class of the issues and findings it presented. The most effective section was that dealing with Communism, to which five sessions of the class were devoted.

The instructor made himself available to the committees to help them in developing a group process and as a resource person. In the class presentations, he took part as a member of the class rather than as the teacher. He also was responsible for one session each in consideration of the three minor concerns indicated above.

To have an accurate record for analysis and appraisal of the Experiment, a wire recording was made of each class session, and subsequently transcribed.

*Conclusions:* The evaluations made by the students and instructor led to the following conclusions from the Experiment.

The Experiment illustrates:

1. The importance of having a class determine its own concerns rather than having them chosen by the instructor.

2. The value of the Democratic Group Process in securing whole-hearted and significant participation by the class members in the work of a class.

3. The possibilities in using the study and research of students in consideration by a class of the problems of a particular course.

4. The possibilities in training graduate students through such an organization of a course, both in doing more effective personal study and in the processes of effective teaching.

5. The value of giving students the opportunity to evaluate the performance of others and themselves in a Democratic Group Process.

6. The limitations and possibilities in us-

ing a Democratic Group Process in other fields of graduate study.

KEMP, C. GRATTON, *A Study of the Union School of Religion, 1910-29*. Ed.D., Union Theological Seminary and Teachers College, Columbia University, New York, New York. 1949. 203 pages.

*Sponsoring Committee:* Harrison S. Elliott, chairman, Jean Betzner, Goodwin Watson.

*Problem and Limits:* The study was a search for, and clarification of the experiences which promote meaningful religious growth in children and youth. Answers were sought to such questions as: What experiences are most valuable for the development of religious understanding and growth and how are they chosen? What method of group procedure develops with greater certainty self-disciplined and creative individuals? What conditions are conducive to worship? How is stewardship functionally developed as part of the growing religious experience? The scope of the study encompassed age groups from kindergarten to adults, including students, faculty, administrators, and parents.

*Procedure:* The source materials were the extant records of the school comprising more than 200 typewritten books, averaging 80 pages each, 300 charts, and 1,000 folders of information and illustrative material. Interviews were held with many who had served in an official capacity in the school. The study presents the philosophy, methodology, and practice of this school throughout its duration. Great care was exercised to use only representative illustrative material.

*Findings and Conclusions:* 1. (a) Advantages of extended sessions are in direct relation to expertness of leadership. The most useful experiences are integrally related to other areas of living and give opportunity for creative use of skills and abilities. (b) Most useful experiences meet the needs of students. Topics chosen for their intrinsic value by parents or leaders often lack sufficient interest to be constructive. The leader found it helpful and sometimes necessary to stimulate and broaden interest in possible areas of study.

2. The youth entrust their basic ideas and feelings to public statement only in an atmosphere of informality and friendliness in which they have the assurance that these will be kindly received and respected. To the degree that group procedure is democratic and purposefully alive, the long accepted viewpoints are questioned, and statements made which reveal their own wonderings and doubts. At such times questions of God, the universe, and prayer are prominent.

3. To assume that aesthetic ritual and harmonious music are a common aid to worship is erroneous. While helpful to some, aesthetic environment cannot be depended upon to deepen a worship experience. Many hymns present incomprehensible ideas and symbolism and a theology out of harmony with the scientific age. Traditional worship forms are less useful to youth than adults. Girls and boys usually prefer stimulating problems which they meet in daily living, requiring thought and discussion for solution. This provides a more integrating experience than the traditional type of formal worship. There is need for much more experimentation and the improvement of procedures for evaluating worship experiences.

4. Sympathetic understanding and intelligent giving ensue when the experience is a "feeling" response as well as the result of logical reasoning. It is part of the developing religious growth when the recipient's needs are intellectually understood and emotionally assimilated, and the project functions integrally throughout the program, requiring many kinds of effort, planning, skill and resources.

The basic tenets of religion cannot be transmitted but must be worked out individually with the help of a leader who recognizes the development, has the capability and patience to ask stimulating questions, refrains from ready-made answers, and who "stands by" helping the individual find his way.

LANG, LEON S., *An Integrated Units Curriculum, for the Jewish Congregational School*. Ph.D., The Dropsie College, Philadelphia, Pennsylvania. 1950. 190 pages.

*Sponsoring faculty:* Leo Honor, I. B. Berkson.

*Problem and Limits:* The author sought to formulate a curriculum to cover areas of instruction for the first three years of the pupils' attendance in a Jewish religious school, which provides a minimum of six hours of instruction weekly, on two weekday afternoons and on Sunday morning, each week, during a school year of approximately ten months, September through June. This is the first section of a total curriculum through the high school department, which will include six years of elementary and three years of secondary religious instruction. The educational problem which the curriculum seeks to meet is twofold: (a) the integration of the Jewish religious heritage with a Jewish child's experience within a climate of democratic freedom; (b) the early growth of a young Jewish personality, through areas of Jewish study and activity which aid in the development of attitudes and behaviors essential to a creative life as an individual and to wholehearted sharing in Jewish communal and civic, democratic responsibilities.

*Procedure:* The author based his work on (a) a study of sound principles and methods of child psychology and pedagogy; (b) analyses of Jewish thought on the needs of contemporary Jewish life generally and more specifically in the United States; (c) published curricula and evaluation by a number of school faculties of a tentative edition of sections of the curriculum.

*Conclusions:* Study and activity are limited to four areas: (a) the historic experience of Israel; (b) values and practices of Judaism, as a way of life; (c) *Torah*, embracing selections from the literature of Israel, illustrative of the first two areas; (d) Hebrew language study, as the medium native to the optimum appreciation of Jewish values and experience, in their own setting.

The curricular approach accents the integration of all four areas, by the unit of study method, to achieve a maximum of self-impelled interest and effort by the pupil and an awareness of the wholeness of the pupil's learning experience.

Numerous suggestions, within the several units of study, also emphasize the integration of the pupil's learning and activity experience in the American scene with his learning and activity within his Jewish life in the community, home, and school.

While the curriculum is focused on the educational needs and experience of the young child, it suggests opportunities for the correlation of the education of the educational and religious experience of the child with the religious emphases and practices of adult Jewish worship and Jewish home life, as well as a youth's sharing in Jewish communal and civic tasks.

LANGSTON, PERRY Q., *The Development of Southern Baptist Sunday School Curriculum*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1950. 310 pages.

*Sponsoring Committee:* J. M. Price, chairman, W. L. Howse, Ray Summers.

*Problem and Limits:* The purpose of this study is (1) to make an historical investigation as to the nature of curriculum materials used by Southern Baptists in their Sunday schools; (2) to note those organizations which have been responsible for the preparation of these curriculum materials.

In order to make a complete investigation, it was found necessary to begin with materials used in 1780. After 1845 only those materials prepared for use in churches of the Southern Baptist Convention are discussed.

*Procedure:* The following sources were used: Southern Baptist periodicals and other curriculum materials, the *Annuals* of the Southern Baptist Convention, standard works on the history of Sunday school curriculum, all known histories of the Sunday School Board of the Southern Baptist Convention, and unpublished manuscripts. These were supplemented by personal interviews with members of the editorial staff of the Baptist Sunday School Board.

An intensive Appendix was assembled. This contains excerpts, photostats, and samples of original material paralleling the discussion given in the main body of the text.

*Findings and Conclusions:* The progress of

Sunday school work in Southern Baptist churches has resulted from a close adherence to the Bible as the basis of the curriculum. Development in curriculum has taken place through the improvement of the materials used in making Christian truths regnant in the lives of Sunday school pupils. The changes which have taken place have not been the "man-from-monkey" variety, but rather they have been changes more along the line of "man-from-boy"—not evolution but development. Southern Baptists have evidenced an increasing sense of responsibility for the production of curriculum materials. This is shown in the thesis through the following divisions:

(1) Beginnings of Sunday Schools, 1780-1824; (2) Beginnings of Curriculum Production, 1824-1845; (3) Forty Years of Divided Responsibility, 1845-1885; (4) Convention Responsibility for Curriculum Production, 1885-1910; (5) Board of Responsibility for Curriculum Preparation, 1910-1950.

LEWIS, ARNOLD R., *Religious Development of the Child in the First Three Years*. Th.D., Iliff School of Theology, Denver, Colorado. 1950. 361 pages.

*Sponsoring Committee:* Edward R. Bartlett, chairman, Robert J. Taylor.

*Problems and Limits:* Is it possible to observe religious development in the period of infancy to the age of three years? The two variables in this study call for defining: (1) Religion: the presence of awareness and attitudes on the part of the child concerning his relation to the world of persons and objects, especially as these result in his harmonious adjustment to his environment and give rise to thought- and behavior-patterns deemed as having meaning and worth. (2) Development: the process of the unfolding of personality, with present emphasis upon the qualitative elements.

Social development as an established fact is considered the largest component of religious development. Ultra-social religious values were recognized and fostered, viz., (1) Regard for inanimate objects as sacred, (2) Self-

respect, (3) Attitude of appreciation for animal life, (4) Reverence, (5) Conscious realization that the universe is dependable and friendly.

Verbalized indoctrination and "trait education" as such were not within the scope of this study.

*Procedure:* Two bases provided data: literature in child psychology, and experimental life situations. The latter included a nursery school conducted by the writer; seven children were observed four mornings per week for ten weeks. Experiences wherein learning took place were related to fifty character traits representing ten area-categories. Weekly grades were given in the form of individual charts, totalling 500 entries per child. These and the composite record indicated chronological progress or regress, inter-child comparisons, and individual tendencies. With an ever-widening curriculum, the factor of maturation received consideration in the evaluation of the grades. Cooperation from the homes was solicited through personal conversations regarding the purposes of the nursery school and the place of the parents in the program.

*Findings and Conclusions:* 1. Upon request and under guidance, the parents graded their children in the homes for the same 50 traits. Highest correlation with the nursery school was plus .94 for one child; school average was plus .915.

2. Total scores for the children ranged from 440.5 to 765.5. Individually and collectively there were mild regressions, but progress was the trend, and the tenth week was markedly the best.

3. The seven highest-scoring traits in the school were from widely-distributed categories, typical of the 50, and illustrate (in the cases of numbers 2,4,6 listed below) the application of desirable ultra-social traits.

4. The child's nature and capacities permit and encourage qualitative development in attitudes and behavior.

5. The findings of this study indicate that sound educational principles applied in a conducive environment will favor development. The seven highest-scoring traits were: (1) Does not try to borrow group property for

his own permanent use; (2) Is kind to pets and animals; (3) Keeps his hands off other children's food; (4) Does nothing to waste nor mar the beauty of public property such as the nursery room itself, grounds, and equipment; (5) Does not take things which belong to another person; (6) Tries not to cry when hurt; (7) Tries to settle difficulties without appealing to the leaders or other adults.

MADDEN, WARD ELLIS, *The Development of Religious Quality in Experience*. Ed.D., New York University, New York, New York. 1950.

*Problem and Limits:* This inquiry undertook to discover and develop the implications of John Dewey's theory of experience for a theory of the religious quality in experience, and to propose the principles of an educational program whereby religious quality can develop in the experience of children.

*Procedure:* Dewey's major works were consulted and the basic features of his theory of experience identified. Next the phenomenology of religion was investigated, as reported by scholars in the fields of sociology and psychology of religion and cultural anthropology. An interpretation of the social, psychological, and religious meaning and significance of such phenomena as worship, cult behavior, myth, mystical experience, ritual, religious organization, and religio-social behavior was made in the light of Dewey's general theory of experience.

*Findings and Conclusions:* It appeared that there is religious quality in behavior when individuals participate freely with others and with nature in creative social relations which transform for the better both the community and the individual selves involved. In such relationships certain moods generate which seem to be generic traits of religious experience. Four of these were identified and described in detail:

1. The *valuation* mood is the emergence from the creative social act of ideal values of existence to which the participants dedicate the conduct of their lives.

2. The *community* mood is the emergence from the social act of a spirit in which the

participants become united as brothers and in which their selves are purified and transformed.

3. The *executive* mood is the full mobilization of resources and energies in order to execute the axiological commitments to which conduct is dedicated.

4. The *esthetic* mood consists of involvement in the drama of conflicting forces, ending in fulfilling consummation when ideal values are realized.

In the light of the foregoing conclusions the following principles of education were proposed:

1. The creative social act should be the characteristic feature of the school curriculum.

2. Through participation in the social act children experience, test, integrate, and differentiate values, so that there develops a growing structure of ideal value to which they dedicate their lives.

3. Children develop an expanding sense of community and selfhood through participation in the social act.

4. Involvement in the social act enables the child to locate properly the ultimate source of value, community and selfhood.

5. Involvement in the struggle between the forces supporting and those opposing the social act leads to esthetic consummations which increase the child's faith in the transformability of existence.

6. The commemoration and celebration of the ideal values revealed through the social act mobilizes the child's non-rational and rational energies in the pursuits of such values.

OLSEN, STANLEY L., *A Lutheran Appraisal of the Philosophy of William Clayton Bower For Christian Education*. Ph.D., New York University, New York, New York. 1950.

*Problems and Limits:* To determine whether, from a Lutheran point of view, the controlling concepts of William Clayton Bower's philosophy of religious education are Christian, and to discover to what extent his philosophy may commend itself to Lutheran as a Christian philosophy of religious education.

**Procedure:** An analysis was made of Dr. Bower's views and of the Lutheran faith under four heads: (1) the nature of religion and of religious experience, (2) the source and function of religious knowledge, (3) basic religious beliefs, and (4) the nature and function of religious education. Following this, a comparison of the two approaches was made, particularly as they relate to the rise and development of the Christian movement, to the use of the Bible, to basic theological concepts, and to educational insights and procedures. Finally, an appraisal was made of Dr. Bower's over-all philosophy in terms of certain concepts that assume a controlling role in the Lutheran faith.

**Findings and Conclusions:** While basic differences in the two approaches were found in the first three of the categories referred to above, in the area of educational insights and procedures they could be seen to run parallel, leading to the conclusion that though Dr. Bower's philosophy of religion does not commend itself to Lutherans, his educational views on the methodological side, in so far as they are not linked with his naturalistic theism, may and do.

1. Dr. Bower views religion (including the Christian religion) from the general standpoint of the sciences and works out from them to an over-all philosophy of religion, whereas the Lutheran approach assumes a vantage point within the Christian tradition and develops its theology on the basis of controlling concepts drawn from that tradition.

2. Dr. Bower's concern centers in the human side of religion, though with expressed theistic implications, whereas the Lutheran approach strongly emphasizes the divine side, without intentionally minimizing or ignoring the human aspects.

3. Dr. Bower's philosophy presupposes a naturalistic base and issues into a "natural" theology, sometimes described as theistic naturalism. The study showed that Lutheran theologians consistently reject any and all attempts to construct a "natural" theology as a proper vehicle of expression for the Christian faith and, of course, a naturalistic theism which rules out transcendency from the na-

ture of God. This led to the conclusion that Dr. Bower's theology does not move within the limits of Lutheran theology.

4. In Dr. Bower's views, the Bible is not integral to his concept of revelation as it most certainly is to the Lutheran concept.

5. From a Lutheran point of view, the controlling concepts of Dr. Bower's philosophy of religion are out of accord with the Christian tradition, and would tend to be regarded as sub-Christian.

6. Many of Dr. Bower's educational insights and procedures have found expression in the educational efforts of important Lutheran educators and are now being integrated into programs of Christian education in some of the Lutheran bodies. Thus, Dr. Bower's educational views, which Lutherans may accept and utilize, are not necessarily tied in with his religious views which Lutherans regard as inadequate.

**ROSENKRANZ, SAMUEL**, *Religious Education for One World*. Ph.D., Washington University, St. Louis, Missouri. 1950. 235 pages.

**Sponsoring Committee:** Charles Lee, chairman, Hutson Smith, Stephen Gribble.

**Problems and Limits:** Do religious tensions provide today an additional gratuitous hazard to world unity and peace among men? An examination of the basic elements common to all religions led to an exploration of the need for a new approach to religious education that would not be divisive in nature and would utilize the best psychological and pedagogical information available. The curricula of Roman Catholic, Protestant, and Jewish religious schools were examined to discover whether they contained these basic elements, were non-divisive, and were pedagogically sound. A report on a three-year project, directed by the author, attempting to incorporate these three principles, was given. In conclusion, evaluation of the project was made and ideas projected for future religious education.

**Procedure:** The fields of religion, philosophy, science, and art were explored for the basic elements in religion. Secular and religious references were used to discover the

best relevant psychological and pedagogical material available. The effectiveness of a religious school curriculum embodying these ideas was observed over a three-year period. Curricula of Protestant, Catholic, and Jewish religious schools were secured from national or local sources for examination.

*Findings and Conclusions:* 1. The elements fundamental to all religious beliefs are not emphasized in religious schools today.

2. The curricula of most religious schools do not emphasize understanding of other religious faiths; some promote divisiveness among different religious groups.

3. It is possible for religious groups to maintain their identity and still promote interfaith understanding and world unity.

4. The teaching in most religious schools is based on outmoded psychological and pedagogical ideas, and does not utilize the findings of secular educational procedures.

5. During the three-year period of the experimental religious school project, the following results were noted: improvement in attitudes of children, enthusiastic support by parents, high morale of faculty, increase in enrollment far in excess of that statistically warranted, greater achievement, low percentage of absences, generous financial support by the Board of Directors.

6. Unless a new approach to religious education eliminating the weaknesses revealed in this thesis is made, religious differences will continue to be an obstacle to realization of the one world concept.

SHELLY, PAUL R., *Religious Education and Mennonite Piety Among the Mennonites of Southeastern Pennsylvania, 1870-1943.* Ph.D., Columbia University, New York, New York. 1950. 285 pages.

*Sponsoring Committee:* Harrison S. Elliott, chairman, Erling M. Hunt.

*Problems and Limits:* American Protestantism has during the past quarter of a century become vitally concerned with the issue of maintaining its distinctive beliefs and practices in the midst of an increasingly secular culture. The problem of perpetuating unique

convictions has been of special solicitude to sectarian groups such as the Friends, Brethren, and Mennonites. The purpose of this study is to analyze and compare the methods that three groups of Mennonites in Southeastern Pennsylvania used between 1870 and 1943 in an attempt to transmit their heritage and maintain their distinctive way of life with a view to determining how they may preserve their principles more effectively in the future than they have in the past. The three groups studied are the Old Order Amish Mennonites, the Old Mennonites of Franconia and the Lancaster conferences, and the Eastern District Conference Mennonites. The terms *Religious Education* and *Mennonite Piety* are interpreted to mean *methods and way of life* in this study.

*Procedure:* This is an historical study and, consequently, the main source of data was the voluminous literature produced by these groups as well as the minutes of the various conferences and of organizations within the conferences. Other data were secured through observation of the present practices of the groups studied, through personal interviews, and through correspondence. The thesis discusses nonconformity and separation, two over-all methods, which the three Mennonite bodies under consideration have used to maintain the Mennonite way of life. There follows a review of the application of the specific methods of discipline and church government, the two methods employed to ensure the perpetuation of nonconformity and separation. Throughout this study the methods of nonconformity, separation, discipline, and church government are dealt with both in their relationship to the total Mennonite heritage as well as in their relation to the four specific aspects of this way of life: authority of the Bible, baptism on confession of faith, the living of a Christian life, and nonresistance.

*Findings and Conclusions:* 1. The Older Amish Mennonites, the Old Mennonites, and the Eastern District Conference Mennonites, present stages from the strict and identifiable Mennonite way of life to practices in which the Mennonites in the Eastern District Con-

ference have become very much like other Protestant denominations.

2. Nonconformity is most effective when it is applied to a total way of life rather than when it is applied primarily to aspects of that way of life.

3. The effectiveness of separation is greatly enhanced if a group establishes a distinctive cultural pattern with its own type of activities and organizations.

4. There is a need for the development of a form of discipline that will avoid the extreme of using it too rigidly and not using it enough.

5. None of the three main types of church government: the episcopal, presbyterian, or congregational, has been entirely successful in maintaining the Mennonite heritage. Each group needs to reevaluate its own system which in each case has been a combination of the above three forms of church government.

THOMPKINS, R. EDWIN, *A History of Religious Education Among Negroes in the Presbyterian Church in the United States of America*. Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania. 1950. 207 pages.

*Sponsoring Committee:* Lawrence C. Little, chairman, John A. Nietz, Samuel P. Franklin, Demas E. Barnes.

*Problem and Limits:* The development of religious education among Negroes in the Presbyterian Church in the United States of America was a gradual and laborious process. How this development took place is the major problem of this study. Answers have been sought to the following questions: What educational activities were carried on among Negroes in the Presbyterian Church? What forms of organization existed for the conduct of such activities? What place did an educated ministry have in the educational leadership of Negroes? Who were some of the outstanding Negroes who took a place of responsible leadership? What were the major religious contributions of Presbyterians to Negro people?

In this study religious education refers to any specific and organized attempt to teach

man that loyalty to Christ and God, and goodness, integrity and sincerity are worthy virtues for which to strive. The investigation includes the years 1619-1947. The history of religious education among Negroes outside the borders of the United States forms no part of this study.

*Procedure:* The author has employed the historical method of research. Considerable data have been taken from original sources consisting of church minutes, annual reports of committees, reports of boards, newspaper articles, and personal interviews.

*Findings and Conclusions:* 1. The Presbyterian Church in the United States of America gradually admitted the evils of slavery and step by step made plans to evangelize the Negroes. To achieve this goal, white missionaries were commissioned to give religious instruction to the Negroes and prepare them, if possible, for membership in the Presbyterian Church. After 1800 Negro workers were included in the program to spread mission work.

2. Negro leadership did not emerge successfully until the 1890's.

3. Religious education was carried on chiefly through mission schools, Sunday schools, Sunday school conventions, schools of methods, summer training conferences, vacation Bible schools, and young people's leagues.

4. The investigation shows that Presbyterians placed much emphasis on an intelligent leadership and an informed laity.

5. The Presbyterian Church for the most part educated its own Negro leaders, teachers, religious workers, and missionaries.

6. Gradually white religious workers were replaced by Negroes as soon as colored personnel were sufficiently trained.

7. Religious education among Negroes in the Presbyterian Church in the United States of America has been largely patterned after the white constituency of the Church.

WATSON, CLARENCE H., *A Historical Study of Southern Baptist Royal Ambassador Work*. D.R.E., The Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1950. 120 pages.

*Sponsoring Committee:* J. M. Price, chairman, W. L. Howse, Ray Summers.

*Problem and Limits:* To determine the need for the Order of Royal Ambassadors by surveying various boy-serving organizations; to trace the historical development of Royal Ambassador work; to show that Northern Baptist Royal Ambassador work is the result of the recognition given to the name, plans, and program of the Southern Baptist Order of Royal Ambassadors; to set forth the program of Royal Ambassador work for the local church; to point out that the magazine, *Ambassador Life*, is the result of the evolutionary development of Royal Ambassador program materials; to prove that potentially the Order of Royal Ambassadors can meet the needs of boys better than either the Y.M.C.A. or the Boy Scouts of America; and to ascertain the values of Royal Ambassador work.

*Procedure:* Data for the investigation were secured from annual publications, published pamphlets, and by interviews.

*Findings and Conclusions:* 1. The primary value of the Order of Royal Ambassadors for the world, the churches, and individuals is its spiritual and missionary emphasis.

2. The chief problem of Royal Ambassador work is how to make it a more masculine organization in leadership while it is sponsored by the Woman's Missionary Union.

3. The Order of Royal Ambassadors has such great potentialities that it can be made to meet the all-round needs of boys better than either the Boy Scouts of America or the Y.M.C.A.

The problem of this study should be investigated further from the standpoint of the state and district associations, and their promotion of the Order of Royal Ambassadors.

WOODS, VIRGINIA NEWHALL, *Spiritual and Moral Education in the Public School Curriculum*. Ed.D., Stanford University, Stanford, California. 1950. 165 pages.

*Sponsoring Committee:* John Almack, Lawrence Thomas.

*Problem and Limits:* The author endeav-

ored to find a common core of spiritual and moral teachings which would be non-sectarian in character and therefore acceptable to various churches and to constitutional law, for public school use.

*Procedure:* Through research and study the author prepared a list of supposedly "common core" spiritual and moral teachings and after scrutinizing and examining them in the light of constitutional law, presented the list to forty-seven leading ministers, representing every denomination in the United States with a membership of over 300,000. The personal interview method was used.

*Findings and Conclusions:* 1. A number of experts in the fields of education, government, sociology, psychology, and religion, state that there is a definite need for the teaching of spiritual and moral values in the public schools for the purpose of: (a) developing an understanding of the role religion and morals have played in world culture and civilization; (b) developing an understanding of the spiritual and moral concepts underlying American democracy; (c) developing and maintaining ethical character; (d) developing an understanding and appreciation of the common core of spiritual principles which all great religious institutions advocate, as an integrating force in life.

2. According to the constitutional law of the United States and of the California School Code, it is permissible and desirable to teach religion in the public schools. It is sectarianism which is banned.

3. There is a common core of spiritual and moral material which six great religions of the world hold in common today. These religions are: Christianity, Judaism, Mohammedanism, Hinduism, Buddhism, and Confucianism.

4. The material which these six religions hold in common is stated in the following twelve points, nine of which are selected, for illustration from the Holy Bible, as the most read religious text in America: (a) the ten commandments; (b) the two commandments of Jesus; (c) the golden rule; (d) the beatitudes; (e) Micah 6:8; (f) Galatians 5:22; (g) Philippians 4:8; (h) Gal-

tians 6:7; (i) Mark 8:36; (j) a concept of God according to the individual; (k) loyalty to that God; (l) worship of that God.

5. These twelve items, representing a common core, were presented to forty-seven leading ministers of denominations numbering over 300,000. (a) One hundred per cent of these ministers agreed that the first nine items should be taught in the public

schools; (b) ninety-two per cent of the ministers agreed that the last three items should be taught in the public schools.

6. According to modern methodologies and curriculum construction, it would be entirely possible to bring spiritual and moral education into the public schools. The unit method of presentation in a core course is favored in this thesis.

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#### PLEDGE TO CHILDREN

TO YOU, our children, who hold within you our most cherished hopes, we the members of the Midcentury White House Conference on Children and Youth, relying on your full response, make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience cooperative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudices and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to building of a world society based on freedom, justice, and mutual respect.

SO MAY YOU grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

The Mid-Century White House Conference on Children and Youth, Washington, D. C., Dec. 7, 1950.

# Significant Evidence

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*The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every finding in scientific research.*

*Each abstract or group is preceded by an evaluation and interpretive comment, which aims to guide the reader in understanding the research reported.*

*All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from Volume 24, 1950.*

## I. ABSTRACTS DEALING WITH PSYCHOLOGICAL TESTS FOR INTELLIGENCE

Although the controversy about the nature of intelligence may sound like an academic dispute, a number of the contributors have made such outstanding contributions that they demand attention. Perhaps Spearman stands first among these.

5721. SPEARMAN, CHARLES, & JONES, L. L. WYNN. *HUMAN ABILITY*. London & New York: Macmillan, 1950. vii, 198 p. \$2.50. — Planned as a continuation of Spearman's *Abilities of Man*, (see 1: 1860), this book contains a brief historical survey of factor analysis, a consideration of the existence and nature of *G*, and an analysis of important factorial studies on intelligence, verbal and mechanical factors, speed, inertia, attention, memory, oscillation, and others. Three general factors are established: *G*, noogenesis with abstraction; *p*, perservation; and *O*, oscillation. — *J. Bucklew.*

The Wechsler-Bellevue Intelligence Scale has probably been the most controversial instrument used in the attempt to measure intelligence. The attempts to use the relationship between various sub-scores to diagnose various abnormalities have been especially controversial. The three studies abstracted below illustrate this fact. Religious educators may profit by being aware of such difficulties because it is good to know that psychological data are frequently not unequivocal.

6479. GUTMAN, BRIGETTE. (*Neurological Inst., New York.*) *THE APPLICATION OF THE WECHSLER-BELLEVUE SCALE IN THE DIAGNOSIS OF ORGANIC BRAIN DISORDERS*. *J. clin. Psychol.*,

1950, 6, 195-198. — The Wechsler was given to 30 patients with various kinds of brain damage and 30 normal cases. Wechsler's, Reynell's and Hewson's methods of measuring organic involvement were applied to these cases. All of the techniques showed a good deal of overlap between the two groups. Though none of the techniques are probably valid in doubtful cases, Hewson's technique is probably the most useful. — *L. B. Heathers.*

6484. ROGERS, LAWRENCE S. (*VA Mental Hygiene Unit, Denver, Colo.*) *A COMPARATIVE EVALUATION OF THE WECHSLER-BELLEVUE MENTAL DETERIORATION INDEX FOR VARIOUS ADULT GROUPS*. *J. clin. Psychol.*, 1950, 6, 199-202. — 150 S's were added to the 199 subjects used by Allen, Blake and McCarthy, Rapaport, and Kogan in their studies of the Wechsler MDI. 100 of these additional S's were P.L. 16 veterans seen at a VA guidance center; half were N.P. cases. 50 additional cases were from a VA mental hygiene clinic. The MDI differentiated the normals from the brain damaged and, though less well, from the groups with functional disorders. Using a critical score of 10, normals were differentiated from the brain damaged but the prediction of functional disorders was no better than chance. Hence the MDI is sensitive to changes but these changes may be related to organic, psychotic, or neurotic processes. — *L. B. Heathers.*

6485. ROGERS, LAWRENCE S. (*VA Mental Hygiene Unit, Denver, Colo.*) *A NOTE ON ALLEN'S INDEX OF DETERIORATION*. *J. clin. Psychol.*, 1950, 6, 203. — Using the 349 subjects used in previous study, the author compared the Wechsler MDI and Allen's index. He concluded Allen's index was less discriminative than Wechsler's. — *L. B. Heathers.*

## II. ABSTRACTS DEALING WITH LEARNING

Probably the single generalization about learning that all individuals would accept is the statement that all learning is motivated.

The way in which learning and motivation are related by different theories differs tremendously. Two studies which report on a relationship between learning and motivation follow.

6235. HARLOW, HARRY F., HARLOW, MARGARET KUENNE, & MEYER, DONALD R. (*U. Wisconsin, Madison.*) LEARNING MOTIVATED BY A MANIPULATION DRIVE. *J. exp. Psychol.*, 1950, 40, 228-234. — "Four rhesus monkeys were given 12 days' experience in manipulating a mechanical puzzle whose solution did not lead to any special incentive such as food or water. Four matched control subjects had the puzzles placed in their home cages the same period of time, but unassembled. . . . The performance of the two groups was then compared. . . . The experimental monkeys were more efficient than the control monkeys in puzzle solution. . . . Subsequent introduction of food in the puzzle situation tended to disrupt, not facilitate, the learned performances of the experimental subjects. . . . A manipulation drive, strong and extremely persistent, is postulated. . . . It is further postulated that drives of this class represent a form of motivation which may be as primary and as important as the homeostatic drives." — *R. B. Ammons.*

6237. KIMBLE, GREGORY A. (*Brown U., Providence, R. I.*) EVIDENCE FOR THE ROLE OF MOTIVATION IN DETERMINING THE AMOUNT OF REMINISCENCE IN PURSUIT ROTOR LEARNING. *J. exp. Psychol.*, 1950, 40, 248-253. — 36 Ss worked approximately 23 min. on the pursuit rotor. Ss practiced in pairs in alternation. Half practiced a 50-sec. work, 60-sec. rest cycle, and half a 5 min. work, 6-min. rest cycle. It appeared that little or no conditioned inhibition developed during massed practice. A comparison made of the scores of the "successful" versus those of the "unsuccessful" members of the pairs in the massed practice group shows the latter to gain more over rest periods. This can be interpreted in the following terms: the poorer performers were more motivated, hence tolerated more reactive inhibition during practice; this was dissipated over rest and hence led to greater gain — *R. B. Ammons.*

### III. ABSTRACTS RELATING TO FAMILY LIFE

The following two abstracts are of interest to religious educators because they outline courses in family living, one at the college level and the other at the high school level.

6309. CHRISTENSEN, HAROLD T. (*Purdue U., Lafayette, Ind.*) MARRIAGE ANALYSIS: FOUNDATIONS FOR SUCCESSFUL FAMILY LIFE. New York: Ronald, 1950. viii, 510 p. \$4.50. — This text, designed for college courses in marriage and the family, is functional and person-centred with only incidental treatment of the family as a social institution. Its 14 chapters, dealing with dimensions, factors, processes, and programs, are planned to orient the student to the field, to emphasize the factors underlying successful marriage, and to interpret and guide the student through the processes

of courtship, marriage, parenthood, and old age. — *C. R. Adams.*

6311. DUVALL, EVELYN MILLIS. (5453 Woodlawn Ave., Chicago, Ill.) FAMILY LIVING. New York: Macmillan, 1950, xxi, 410 p. \$2.60. — This text is primarily designed for high school courses in preparation for marriage and family living. Its 6 units consider personality development, family interrelationships, boy-girl relationships, preparation for marriage, child-development-guidance, and modern family life. Student projects and selected chapter readings are found as well as three appendixes covering appropriate films and film strips, sources of pamphlets, and professional periodicals and popular magazines. — *C. R. Adams.*

In an agrarian economy there is and must be close contact between parents and children because the family works together constantly. Industrial civilization has tended to separate parents, especially fathers, from their children. The significance of this fact and the need for remedying the condition are pointed out in the following abstract.

6312. ENGLISH, O. SPURGEON. HOW FAMILY FORCES AFFECT THE INDIVIDUAL. *Bull. Menninger Clin.*, 1950, 14, 66-74. — In family life, the needs of the child and of the parents must on many occasions conflict. Any improvements in family living must come largely from the parents themselves. The family's responsibilities to children include those of providing "more time to spend with children, more patience with the child's difficulties in growing up, more knowledge of the nature of human emotional growth, more affection to meet the tremendous love demands of every child and adult, more resourcefulness in absorbing and redirecting aggression, better techniques for eliciting cooperation and enhancing the pleasure of group living, more opportunities for participating in a variety of home and social activities, (and) . . . more participation in the emotional and educational dynamics of family life by fathers." — *W. A. Varvel.*

The fact that the family is the basic social unit has more implications than one considers at first glance. Some of these are pointed out in the paper abstracted below.

6314. GILBRETH, LILLIAN. THE FAMILY AS A BASIC UNIT IN COMMUNITY STRENGTH. *Bull. Menninger Clin.*, 1950, 14, 61-65. — Belonging to a family involves great opportunities and responsibilities. It is the ideal group in which to work out human relations. "The home . . . is a marvelous place for research. It is a place for rehearsal, for activity, for living . . . If we have worked together and played together; rejoiced together and sorrowed together; educated each other and had fun together; we have perhaps made our greatest contribution to community as well as to family life." — *W. A. Varvel.*

Some further implications of the primary

importance of the family are pointed out in the following abstract.

6334. MENNINGER, WILLIAM C. HOW COMMUNITY FORCES AFFECT THE FAMILY. *Bull. Menninger Clin.*, 1950, 14, 53-60.—Mental health depends chiefly upon personal interrelations, in the family and in the larger community. The most effective mental hygiene workers will not be psychiatrists, but parents, teachers, and community leaders in general. The activities of the community must be integrated in terms of family needs. Committees of interested citizens within each community ought to evaluate the types and cause of social pressures that are threatening families and to enlighten the community about the needs and the possible corrective measures. —W. A. Varvel.

#### IV. ABSTRACTS RELATING TO SCHOOL

The degree to which the modern school must assume responsibility for the development of the personality of the child is one of considerable interest. The following study indicates how one group of parents and school officials felt about this responsibility.

6065. SLADE, CLARKE. PUPIL PERSONNEL PRACTICES IN MEMBER-SCHOOLS OF THE EDUCATIONAL RECORDS BUREAU. *Amer. Coun. Educ. Stud.*, 1950, 14 (Ser. I, No. 40), 104-120.—Questionnaires were used to study the opinions of school people and parents regarding the responsibility of schools in development of children's personalities. It was found that 55% of the school people and 78% of the parents believed that schools and parents have equal responsibility for personality development of children. Also 73% of the school people and 81% of the parents believed that school should give equal emphasis to instruction and personality development. It was concluded that schools and parents should know more about each other. Schools appear to be far more willing to take over the realm of personality development than parents say they want. —G. C. Carter.

The meaning of words and the confusion which results from their misuse has received considerable attention. The study abstracted here shows a way in which the misuse of a word can be furthered.

6503. HUGHES, MARIE M. (*U. Utah, Salt Lake City.*) TRAINING PUPILS FOR SUCCESSFUL GROUP LIVING. *Elem. Sch. J.*, 1950, 50, 453-459.—Misconceptions of the meaning of co-operation prevalent in a group of 78 eighth graders prompted an investigation of usage of the word in school practice. To co-operate, as used by teachers, referred to following instructions, obeying the teacher, and conformity, rather than to the dynamic concept of co-operation with others. For adequate functioning within a group, free interaction among the members of the group, a concern with problems and activities which affect all members, utilization of many talents and abilities, and analysis and evaluation of the process, are requisite. Such functioning requires continuous work and development to be successful. —G. H. Johnson.

The consequence for the child of a difficulty in acquiring a tool subject like reading can hardly be evaluated too seriously.

6508. MITCHELL, MARY ALICE. THE RELATIONSHIP OF READING TO THE SOCIAL ACCEPTABILITY OF SIXTH GRADE CHILDREN. *Teach. Coll. Contr. Educ.*, 1949, No. 953. xii, 59 p.—The significance of wide reading as a factor in the social acceptability of 873 sixth grade pupils in twenty New England suburban schools was studied by means of a "Guess Who" test, and by behavior rating forms checked by teachers and parents. Relationships between leadership, social acceptability, reading ability, intelligence, and general school achievement were reported. Appraisals as made by teachers, parents, and children were not highly correlated. It was concluded that "extensive reading is a significant factor in children's social acceptability." —J. E. Horrocks.

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THE SEVEN YEAR-OLD GI BILL education and training program on July 25 closed its doors to most World War II veterans who have not actually started training, Veterans Administration announced.

Veterans not affected by the cut-off include those discharged after July 25, 1947. These veterans have four years from their date of discharge in which to start courses of GI Bill training.

About half of all World War veterans — or 7,600,000 out of 15,200,000 — have, at some time or another, taken GI Bill training during the seven years and one month the program has been in effect.

Of the 7,600,000 who have had training, slightly more than 1,500,000 actually are in GI Bill training today or have interrupted their training for the summer vacation.

Only 500,000 of the eligible 15,200,000 veterans have used up all of their entitlement to education or training.

The program so far has cost \$12.6 billion, two-thirds of which, or \$8.6 billion, has gone to the veterans in the form of subsistence allowances. Of the remainder, \$3.2 billion has been paid to schools for tuition, and another half billion was spent for books, supplies and equipment for veterans-trainees.

The average veteran had 40 months of GI eligibility coming to him, but he used only 15 months in training, V-A said.

## BOOK REVIEWS

*The Nature of Personality.* By GORDON W. ALLPORT. Cambridge, Mass.: Addison-Wesley Press, 1950. vii + 220 pages. \$2.50.

This is a collection of papers reprinted from various professional journals published, with one exception, since the author's book, *Personality: A Psychological Study*, was published in 1937. The subjects include "Attitudes," "The Psychologist's Frame of Reference," "The Functional Autonomy of Motives," "Motivation in Personality," "The Ego in Contemporary Psychology," "The Psychology of Participation," "Geneticism versus Ego Structure in Theories of Personality," "Effect, a Secondary Principle of Learning," "Personalistic Psychology," "Scientific Models and Human Morals," and "Personality: A Problem for Science or a Problem for Art."

The author's approach to personality is, broadly speaking, personalistic, provided that proper allowance is made for the eclectic and empirical elements in his theory. To him the proper subject of psychological investigation is the individual whole human personality. The essential process in the development of personality is a progressively elaborated and patterned ego-structuring as against geneticist and mechanistic conceptions. This, to the author, means the reaffirmation of the ego in contemporary psychology. Emphasis upon the dynamic and forthreaching human ego toward valued ends calls for a new model for psychological research different from the machine, animal, and infant-mind models which have been employed so widely by psychologists in the recent past. That model consists of the present structuring activities of the person with their emphasis upon centrally initiated motives, cognitive dynamisms, schemata of meanings, and frames of reference.

Against this conceptual background, a most significant contribution of these papers has to do with the functional autonomy of motives growing out of ego-involvement in end-seeking activity in contrast with the so-called instinctual drives and pain and pleasure effects of responses to stimuli so characteristic of animal and infant behavior. This principle of ego-involvement has profound bearing upon motivation in learning and conduct, employer-employee relations, and intergroup and intercultural relations.

The author's presidential address on "The Psychologist's Frame of Reference" before the Forty-seventh Annual Meeting of the American Psychological Association in 1939 presents an illuminating interpretative history of the development of emphases during the preceding half-century of psychological thought as indicated by the decline in facultative treatment of mental functions, interest in the body-mind problem, the essential nature of mental process, the study of the single case, applied psychology, and historical surveys, together with a corresponding increase of emphasis upon the use of statistics, the use of animal subjects, the physiological basis of psychology, the role of factors, methodology, and, most recently, operation-

ism. There is a strong revival of interest in the problems of context, the structure of the human personality, and its activity within its social surroundings.

With C. Judson Herrick, the author lays great stress upon the fact that human beings are men, not rats, and that psychology should confront the data of the behavior of human persons in a scientific effort to understand, predict, and control the dynamic intentions of human beings in their interaction with each other and with nature. The fact that intention and motive are inseparably related to values makes this volume of special significance to those who are concerned with moral and spiritual values in education.—William Clayton Bower, Professor Emeritus of the University of Chicago, Lexington, Kentucky.

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*Four Philosophies and Their Practice in Education and Religion.* By J. DONALD BUTLER. New York: Harper & Brothers, 1951. xiii + 551 pages. \$4.00.

Dr. Butler presents here a study at the same time comprehensive and concise. After an introductory chapter treating the approaches of philosophy, its relation to other subjects, and a good glossary of philosophical terms, he gives an analysis of the four philosophies: naturalism, idealism, realism, and pragmatism. He closes the book with a statement of his own philosophy. There is an extensive bibliography.

For each of the four philosophies, Butler presents a brief history, a systematic synopsis of the philosophy, the implications of the philosophy for education and for religion, and an enumeration of its strengths and weaknesses.

Butler writes a clear, readable English that kept this reviewer up past her usual bedtime on several occasions.

The book should prove most useful to the educator who can agree with Butler in his philosophy of idealism based on the self—not the isolated self but the self in society—with a strong emphasis upon the supernatural. Because of its attention to philosophical analysis, I would think it more suited to an introduction to philosophy than to the philosophy of education, which Butler sees as its primary function.

Butler is himself most interested in epistemology, although he treats of metaphysics, axiology, and logic as aspects of each philosophy. There is little doubt in almost any section of the book as to his own attitude toward the philosophy being considered. Naturalism is outside of his sympathies: "As naturalism becomes more critical, it tends to evaporate and distill away into pragmatism or realism" (p. 79). "Realism compares well with idealism in its potentiality as an intellectual structure for religious faith" (p. 357). "Its (realism's) extreme variety in metaphysics virtually amounts to as many philosophies of religion as there are variations in metaphysics, the more naturalistic ones quite inadequate, and those open to the spiritual and supernatural more acceptable . . ." (p.

388). "Pragmatism may be somewhat acceptable as a description of life . . ." (p. 477). In pointing out the weaknesses of idealism, he finds only one that applies to the philosophy as such, and that is "the great difficulty with which it is correctly understood." (p. 270).

My own principal criticism of Butler's philosophy lies in his emphasis upon the supernatural. Neither his God nor his man are ever quite at home in the universe. Revelation to Butler is an independent source of knowledge—something beyond perception and rational process. — *J. Josephine Learner*, Assistant Editor, Adult Publications, The Methodist Board of Education, Nashville, Tenn.



*The Human Use of Human Beings.* By NORBERT WIENER. Boston: Houghton Mifflin Company, 1950. 241 pages. \$3.00.

*Cybernetics* by Norbert Wiener has probably influenced psychologists more than any other post-war book. Its influence has not been limited to psychology. I find that people in mathematics, physics, chemical engineering, neurology, electrical engineering, sociology, and philosophy have also studied it. The general public has caught the bug in the form of an illegitimate off-shoot, "dianetics."

Unfortunately *Cybernetics* is so technical that even after two readings I'm not able to understand some parts of it. Thus, the appearance of *The Human Use of Human Beings*, a non-mathematical book applying "cybernetics" to human behavior, is an important event.

Cybernetics is defined as the theory of control and communication as applied to man and machine. As a mathematician Wiener has been involved in much of the work on the ultra-rapid computers or thinking machines. There are many analogies between the operation of these machines and the human nervous system. In *Cybernetics* and *The Human Use of Human Beings* Wiener discusses some of the concepts which are useful in describing communication either in man or machine.

One of the most useful of these concepts is "feed-back." This closely corresponds to the old psychological concept of "knowledge of results," which means that if a human being sees the result of his behavior, its success or failure modifies his future behavior. The concept of "feed-back" has found wide-spread application in applied social psychology where group leaders are now taught to use various means of group evaluation so that the group may function most effectively. This example indicates the scope of "cybernetics" for it encompasses not only machine and man, but also the functioning of groups and society as a whole.

The sub-title of *The Human Use of Human Beings* is "Cybernetics and Society," and it includes Wiener's thoughts about progress, learning, language, law, secrecy, the role of the intellectual and scientist, the first and second industrial revolutions, and the future of democracy. These topics are not closely linked except by Wiener's general iconoclastic approach and by the ways in which these problems are related to problems of communication. Readers of this journal will probably be es-

pecially interested in Wiener's comparison of Communism and the Jesuit order.

To evaluate the book is difficult. I found it stimulating, amusing, and yet terrifying. Wiener sees a future in which there will no longer be a demand for labor performing repetitive tasks. The period during which such a change is taking place will undoubtedly be one of great stress for our society. Wiener also raises the spectre of a time in which the functions of government might be assumed by some electronic Leviathan. If man is to survive as master, rather than slave, of the machine he must clearly understand and cleave to his basic values. While Wiener can't be accused of sympathy for the traditional church, in essence his appeal is for a rediscovery of religion. — *Wilbert J. McKeachie*, Department of Psychology, University of Michigan, Ann Arbor, Michigan.



*Pastoral Counseling, Its Theory and Practice.* By CARROLL A. WISE. New York: Harper & Brothers, 1951. xi + 231 pages. \$2.75.

In one of the striking statements from the best-seller, *Peace of Mind*, we are reminded by Rabbi Joshua Liebman that "social peace can never be achieved as long as individuals engage in civil war among themselves."

The contemporary tragedy of conflict and tension, reflected so effectively in this quotation, has brought in its wake an unusual awareness of the place of psychology and psychiatry in our troubled world. The present day disciplines of mental hygiene and therapy are increasingly revealing new insights into human personality as well as new frontiers for both mind and spirit. We are no longer sure today of the conventional approaches to human problems. The long-hallowed patterns in both the religious and secular fields are being subjected to a wholesome scrutiny with which the intelligent citizen must become increasingly acquainted. Psychiatry is no longer viewed by the understanding religionist as either a foe of or substitute for religion. Properly understood and effectively utilized, psychological resources may well become the most potent allies of religion in an age of crisis.

We are indebted to Prof. Carroll A. Wise, head of the Department of Pastoral Psychology and Counseling at Garrett Biblical Institute, for again making this truth vivid in his recent and most helpful volume, *Pastoral Counseling, Its Theory and Practice*. This book is a must for the library of every understanding minister. The author of *Religion in Illness and Health* has again made an invaluable contribution to the whole field of contemporary counseling and pastoral service.

"Religion," Prof. Wise points out, "creates an expectancy. Counseling is a means of implementing that expectancy." The fundamental task of both the religionist and psychiatrist is thus the integration of personality. Here the intelligent pastor may well turn to the insights so effectively developed by the new psychology. Integration, we are reminded, is a two-fold process—from within and from without. The inner process involves the replacement of fears and guilts by faith and love. The process from without is centered in a continuing relationship with a sympathetic counselor who respects the personality of the individ-

ual, who has a genuine affection for people and who understands the deep well-springs of the emotional life.

An effective religious counselor, our author indicates, must first of all be a well integrated person. His greatest value to the parishioner in trouble will lie in the force of his personality, the effectiveness of his character and the pervading influence of a wholesome and sympathetic life. But above all, we are warned, a counselor must not "play God." "God, not man, passes judgment, and He does so in terms of natural cause and effect processes of life."

The skilled counselor will furthermore be highly selective and most careful in the type of cases and situations handled. "No counselor," Prof. Wise cautions, "should permit a person to go into a situation with him that is beyond the depth and skill of the counsellor."

The significant contribution which the counselor thus makes in the case of situations selected, is the development of insight, which in turn makes possible the growth of the individual personality. As insight develops, fears, guilts and hates are eliminated; faith and love develop. As people learn to accept themselves as they are, they will increasingly learn to accept other people. Faith is thus interpreted as insight and the release of the spiritual powers in personality. As Josiah Royce once pointed out, "Faith is the soul's insight or discovery of some reality that enables man to stand anything that can happen to him in the universe."

In developing this faith, Prof. Wise again affirms that there is no basic conflict between the understanding secular and religious approach. "To know one's self is to know God." The counseling process, itself, becomes a form of prayer; the minister emerges as a healer in the highest sense of the word.

This basic theme is developed by the author in an effective discussion of counseling methods and techniques and in an application of this discipline to the practical phases of the modern ministry. There are valuable chapters on pastoral calling, pre-marriage and marriage counseling, work with the physically ill, aged and bereaved, and counseling on religious problems and vocations. Prof. Wise's discussion of the subject of grief is especially understanding and helpful.

A well-selected bibliography of important articles and volumes in the field of counseling and psychiatry adds to the usefulness of this significant and highly-recommended volume. — *Harry Kaplan*, Director, B'nai B'rith Hillel Foundation, Ohio State University.

*The Clue to Christian Education.* By RANDOLPH CRUMP MILLER. New York: Charles Scribner's Sons, 1950. ix + 211 pages. \$2.75.

Doctor Miller has dared to grapple with significant matters. Whether you finally agree with him or not, as to either educational or theological approach, he merits the most earnest consideration and highest commendation. In general, he is dealing with the importance of what we commonly call "theology" in our present efforts to reconstruct the Christian educational situation. In those stormy waters he succeeds almost better than anyone has

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#### ADDRESS

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a right to expect in keeping his boat on an even keel.

This is a book in the field of Christian education. Hence this review will deal with it from that point of view. Doubtless the theologians will handle it in their own way. In all likelihood, no one on either the right or the left will be entirely satisfied. Yet that is not quite the point.

A preface establishes the problem: "I have been concerned about the apparent failure of Christian educators to take seriously into account the problem of the relation of the content of the Christian revelation to the best creative methods of teaching." Some of us would like to assert that there has been no failure lately to take theology into account. We just need time and effort to study and experiment until we discover the best way to proceed, then to integrate the resultant theory into our curricular operations. For us the final value of the book is in its disclosures regarding those matters.

Chapter One gives what Doctor Miller calls "the clue." Being interpreted, it seems to be: "rediscover a relevant theology"; (b) let it serve as "background and perspective"; (c) use "best methods and content as tools to bring the learner into the right relationship with the living God who is revealed to us in Jesus Christ"; (d) have Christian nurture take place in an environment which includes "the guidance of parents and the fellowship of life in the church."

Subsequent chapters — eleven of them — deal with the most significant areas of theology. The series begins with "The Focal Point" (Christ) and continues through such chapters as "Faith" and "Prayer" until it closes with "The End." Each chapter has a first half which summarizes the doctrinal concepts and a second half which shows how that truth can be related to the ongoing life of the pupil in a context of creative Christian learning and teaching.

That is an ambitious endeavor, any way you look at it. Nobody could do it perfectly, of course, but this reviewer likes what Doctor Miller has accomplished. If one may evaluate by comparison, the best writing and the most useful material is in the second part of each of the eleven chapters just described. The opening chapter of the book may be somewhat crowded and confused, with the result that the clue does not stand out in simple clarity. The doctrinal summaries, while admirable, may be controversial because of the different backgrounds from which one person or another approaches them. But these utilization portions are worthy of study and ready for use by every thoughtful worker with church school pupils. — *Ralph D. Heim*, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pa.



*Truth of Life — Key to Understanding.* By AMBROSE G. BELTZ. New York: Philosophical Library, 1951. xiv + 608 pages. \$6.00.

This volume is an attempt to show how a state of health and happiness — the author's *summum bonum* — may be obtained. His theory of ethics is a social psychological naturalism which he claims to have revealed to our world. This good life is the result of evolution and is dependent upon the proper functioning of the brain and spinal cord. The phrase the *brain and spinal cord* is the theme song of 608 pages. The author is a neo-Stoic since the good life for him is conformity to the natural functioning of the nervous system. "Individually and collectively," he says, "we are still looking for the secret of happiness" (p. v) which is to be found in knowledge. The greatest good is "a quiet peaceful life, a life in which we are contented and happy, a life in which we have no feelings of unhappiness, worries, or unnecessary concerns" (p. 2). Shades of contented cows!

The author's theory of happiness rests upon the acknowledged premise that detailed knowledge of the nervous system will produce the greatest good. He assumes a physical-phylogenetic approach and travels from primordial hydrogen gas to man. To have knowledge of how things came to be is essential, but to assume that such knowledge is a

*sine qua non* for happiness is absurd. This is like saying that we must know the difference between wheat and barley and all other grain in the field, harvesting methods, marketing methods, and the baking process before a slice of bread will have nourishing value. Knowledge of origin and of mental processes increases our appreciation but the greatest good is not dependent upon the comprehension of minutiae.

The author's neurology is a curious mixture of scientific fact and fancy. Although he rightfully considers the nervous system basic to life, only four pages are specifically devoted to its structure and function. Nerve activity for Beltz consists of direct messages sent "without the use of thought" (i.e. automatic), and indirect messages sent "with the use of thought." Since we were not born with thought, thought is not natural (sic)! Our eyes "take pictures of things," our ears "catch sounds which are sent," "our nostrils catch odors, and our mouths taste things," etc. The brain and spinal cord are like a sponge with "numerous tunnels running through them." When a scientist examines brain tissue under a microscope, he sees "brain development." After having taught the structure and function of the nervous system to college students for several years, such explanations came to me as rather a shock!

The author slants the Bible to fit his psychological naturalism. The Ten Commandments are the true rules of life and must be obeyed or unhappiness will result. The second commandment is interpreted as meaning: "We shall not take our unconscious nervous system in vain, for if we do, its operation develops feelings of unhappiness" (p. 184). Moses is "one of the original writers and teachers of the Bible" (p. 278). Jesus "was taught that he was to be a leader or a savior of the world" (p. 279). Being a fundamentalist at heart, I enjoyed reading: "The experience of biblical teachers in hearing voices or loud voices and the sound of rushing waters, as well as various conversations they say they had (visions, etc.), are a part of the natural operation of the brain or nervous system" (p. 290). In Chapter 40, we find a discussion of religious symbols for truth, such as God, The Holy Spirit, Heaven, Hell, Death, Resurrection, Soul, Son of God, Miracles, Satan, Sin, etc. God, for example, "is symbolical of the way the impressions of knowledge in the brain and spinal cord operate harmoniously or as one in their endeavor to maintain life with a feeling of happiness" (p. 320). My teacher in Old Testament will be disturbed when he learns through this review that biblical prophecies "cannot be interpreted with understanding, unless we have in our mind a picture of the operation of the nervous system" (p. 507). A savior is not a person but truth itself. Biblical "prophecies were supposedly made of a savior in the form of one person; however, — they were incorrectly made and written unintentionally, and were misinterpreted by Jesus Christ, by his followers, and by their own followers" (p. 515).

This book is a perfect illustration of an individual who worships the tools of his thought and has fallen victim to the quicksands of superficial knowledge. — *Wm. Cardwell Prout*, Pastor, The Methodist Church, Howell, Michigan.

*Classic American Philosophers: Pierce, James, Royce, Santayana, Dewey, Whitehead.* Selections from their writings, with introductory essays by MAX H. FISCH, General Editor, and others. New York: Appleton-Century-Crofts, Inc., 1951. x + 493 pages. \$4.75.

In this superbly edited volume we find representative selections from the best writing of six major philosophers who have taught and written in American universities in the past three quarters of a century. Valuable suggestions for further reading, also, are given in an Appendix. The editors, all college or university teachers, evidently had needs of philosophy students in mind. Yet anyone interested in the great norms of American reflective endeavour may read these pages with profit.

The selections themselves are not unfamiliar. In choice and arrangement, however, they represent preferences of the several editors as each seeks to present a well-proportioned view of the thought of the philosopher for whom he is responsible. Presentation is aided by a General Introduction on the Classic Period in American Philosophy, and by a particular introductory essay on each of the thinkers in turn. It is in these introductions that the reader finds fresh contribution and appraisal.

Max Fisch, the General Editor, writes the General Introduction. In this he makes live again the great days at Harvard, when James, Royce and Santayana were colleagues together. We see how their friendships with such seminal minds as Charles Sanders Peirce and Oliver Wendell Holmes, Jr., enriched their perspectives. We share once more that climate of opinion in which Cartesian subjectivism is damned, mind is naturalized and nature mentalized. We see thought turning from substance to process, from the eternal to the temporal, while a new vision of creative intelligence dawns with its hopeful pragmatic advance into the future. Fisch shows how the spectator view of knowledge vanishes, as ideas become plans of action, signs and symbols of further possible experience which they promote and by which they are tested. So rises the laboratory method, the conception of science as cooperative inquiry, and the ideal to apply its experimentalism to social good and the Great Community. We recognize here the characteristic temper of American thought to which Dewey, Royce, Mead and Whitehead made their several contributions.

The separate introductory essays illuminate the individual thinkers. Arthur W. Burks makes clear the pioneering insights of Charles Sanders Peirce which heralded pragmatism. Paul Henle shows how the rich many-sidedness of William James's philosophy has its core in his theory of meaning. Otto Kraushaar presents the monistic idealism of Josiah Royce as an important stage "half way between the old and new in contemporary western thought." Philip Blair Rice's analysis of Santayana's ideas brings out the latter's rare combination of motifs, rationality, scepticism, animal faith, aesthetic appreciation and contemplative detachment. Gail Kennedy sees in John Dewey the philosopher of social change, preeminently concerned with the problem of American democracy. Finally, Victor Lowe unfolds the vast sweep of Alfred North Whitehead's cosmological philosophy, noting that the implications of its high originality

are still not fully grasped nor completely absorbed in the currents of American thought. All these preliminary expositions light up afresh the facets of the classic traditions embodied in the literature which follows them.

On the whole it is a wisely constructed source book for the use of the philosophical student. Religious educators having to do with college youth may well ponder the intellectual climate created by these classic American philosophers together with the question of its relation to the nurture of religious values in the life we are called upon to live today. — *Clarence H. Hamilton*, Department of History and Philosophy of Religion and Christian Missions, Graduate School of Theology, Oberlin College.

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*Adventuring into the Church.* By LEWIS ALBERT CONVIS. New York: Harper & Brothers, 1951. xv + 186 pages. \$2.50.

What shall be said of this book? It is easy to describe but to evaluate it is another matter. It is a book that tells of one minister's approach to inducing young people into the church. His approach is to be commended because it exalts the importance of becoming a church member and because it seeks in various ways to help young people be informed about religion and the church and aware of the significance of the step they are taking. Yet there are questions to be raised about it.

The approach is that of a confirmation class covering a period of eight or nine months. This class, taught by the minister, meets for two or three hours a week. Saturday morning is the recommended time. Regularity of attendance is demanded at the sessions of the class and the morning worship of the church. At the morning worship the members of the class are seated together in choice seats and they are expected to take notes on the sermon and turn them in to the minister.

During the course of the meetings of the class the beginning of life on this planet is traced and the development of religion is considered. Drawing upon such fields as geology, archaeology and anthropology the author illustrates certain great principles. These are cooperation, brotherhood, constructiveness, sacrifice and suffering. Drawing upon the same fields the story of the development of man from *Pithecanthropus erectus* to the present is told. Interwoven with it is the story of the emergence of religion. This story culminates with a consideration of the Judeo-Christian tradition with special emphasis upon Moses, the prophets and, of course, Jesus.

Near the conclusion of the confirmation study a vigil in the sanctuary is recommended for each member of the class. This is followed by a personal conference with the minister. This conference is climaxed by the young person making his decision for Christ and the minister and the candidate praying together. During this conference the minister explains certain of the special symbols of the church and tells of other activities. This is done in such a fashion that it partakes of the nature of initiatory rites and the revealing of secrets.

Throughout the period when the class has been meeting there have been papers to be written, examinations to be taken, drills, material to be

memorized, class dinners, excursions, colors for the class, a class prophecy and many other such things. There is serious discussion, lecturing and not "tomfoolery" like young women pushing young men in baby buggies while the young men drink milk from baby bottles.

There can be no doubt but that the approach described in this volume has been effective in the experience of the author and a discriminating reader will find helpful suggestions in what the author has done. This reviewer cannot but feel however that the effectiveness of the program results more from the rich personal relationships which Dr. Convis has evidently been able to build up than upon the content of the program itself. Much of the content suggested for the sessions is good but the coercive and mechanical aspects such as the parents compelling attendance, drill and memorization could well turn young people against the church. This would likely be the case if it were not for the fact that through the class a rich fellowship is developed.

While few if any ministers could "copy" that which Dr. Convis has done, his book could render a great service if it could stir those who read it to a significant awareness of the importance of close-up, friendly, long term and inspiring contacts with children and youth. Because Dr. Convis has seen the importance of these things and has implemented them in his own way, because he has held high the significance of full-fledged membership in the church, and because he, himself, is evidently an inspiring and contagious personality he has, through his program, touched young life significantly. Would that more ministers and more church leaders would follow him in these matters whether they follow him in the details of his program or not! — *Myron Taggart Hopper, Alexander Campbell Hopkins Professor of Religious Education, The College of the Bible, Lexington, Kentucky.*

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*Cornerstones of Religious Freedom in America.*  
By JOSEPH L. BLAU. Boston: Beacon Press, 1949. viii + 250 pages. \$3.00.

The battle for the establishment of any single church was presumably won in the colonial period. Special privileges were accorded some churches well on into the nineteenth century, but for the most part this nation arose with an assumption that no religious group was to be preferred as against another.

Despite this condition of no special privilege to any single church, religious enthusiasts have persisted in attempts to gain advantage for their particular institutions. Sunday observance, constitutional recognition of this nation as a "Christian nation," religious education in the public schools, and the use of a particular edition of the Bible, etc., have constituted rallying grounds for protagonists of special religious emphasis. The use of chaplains in State legislatures and a more explicit interpretation of the First Amendment which undergirds the concept of the separation of church and state have come in for regular attack and support by their partisans.

*Cornerstones of Religious Freedom in America* constitutes a good review of the issues themselves and of the major ideas and literature which have

played important roles in the securing and preservation of religious liberty. Alongside the issues as they have arisen, the editor has placed the great speeches or writings of those who have championed religious freedom; e.g., the works of Jefferson and Madison on the theme of church establishment.

The significant documents in relation to Sabbath observance or the appointing of chaplains to a state legislature by Richard Johnson and David Moulton respectively, may not be on the same level, but are all contributions to the larger issue. For these and particularly for Horace Mann's essay on religious education we are much indebted to Blau; in no other place, presumably, are these basic documents to be found in a single collection.

Two major issues in the realm of religious freedom seem to be coming to a focus in this generation, the special privilege of a single church, and the question of the use of public educational institutions for religious education. Actually in some instances these become a single issue. The Supreme Court decision in the *Everson* case, and the Champaign released-time case have not resolved the issues of federal aid to parochial schools, or the issue of released time in public education. Felix Frankfurter's opinion in the Champaign case is included as one of the helpful documents.

Blau writes from the standpoint of religious liberalism. In his introductory chapter he contends that though much has been said and written about freedom of speech, freedom of the press, freedom of assembly, etc., in recent years, there has been comparatively little discussion of religion and its relation to freedom. Actually, this is not quite the case. If he means that from the standpoint of religion in general, there has been little said, he may be more nearly correct. Certainly, from the standpoint of the role of the Christian faith in relation to freedom, a very great deal has been said. The fact that the kind of interpretations given by many Protestant theologians may not have percolated to the political leadership of the nation is but further evidence of the lag between pioneering theological and sociological thought, and those who are actually making political decisions. It is possible that some of this pioneering Protestant theological work will be bearing fruit as the church-state issue becomes increasingly critical. Beyond doubt, it is one of the factors which has accelerated just such studies as this. *Cornerstones of Religious Freedom in America* may prove to be correctly named as the controversy heightens. — *Victor Obenhaus, Professor of the Church in Agricultural and Industrial Life, The Chicago Theological Seminary.*

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*Faith, Purpose and Power.* By JAMES P. WARBURG. New York: Farrar, Straus & Company, 1950. xii + 180 pages. \$2.00.

The author, a banker who interests himself in international affairs, writes of the futility of war and the failures of American diplomacy in international relations.

With apparent conviction he proposes a supranational government in the form of a world federation of nations as the only solution to the problem of war and peace. He candidly acknowledges that such a solution is problematical but thinks that the

experiment justifies the scuttling of our national sovereignty. The principle in this case seems to be that if the families of a neighborhood are fighting to run them into a garage with enforced communal living would solve all the problems of comity.

For the author peace, in the sense of a worldwide military armistice, is the *summum bonum* beside which all other values tend to fade. He does not seem to see that the supreme tragedy in human life is that man by nature is capable of war with its attendant horrors. Of the nature of man he has but little to say. All remedies proposed are external, exacting a fearful price in love and devotion. — *Harold C. Mason*, Professor of Christian Education, Asbury Theological Seminary, Wilmore, Kentucky.

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*The Catholic Book of Marriage*. By PHILIP C. M. KELLY. New York: Farrar, Straus & Young, Inc., 1951. xiii + 297 pages. \$3.75.

In appearance this is an attractive volume, the size of a prayer book, bound in white. It is written for brides and grooms to be read before marriage. The first section (one-fourth the book) contains the complete text of the marriage ceremony and the nuptial Mass that follows; and printed alongside on the opposite page, a detailed description of its symbolism and application to marriage. The remainder of the book deals with "Counsels for Success and Happiness in Married Life," practical suggestions concerning sex, money, disagreements, the in-laws, child training, co-operation of Church and home.

Its viewpoint is Roman Catholic. It glorifies this Church, its ritual, priesthood, and authority. It emphasizes marital relationships as sacramental in character, condemning as sin any form of birth control. Even control by "rhythm" is banned. However, it strikes a universal note in many of its wise practical suggestions and in its insistence that God shall reign in the home. For Roman Catholics it should be an excellent hand book on marriage, an inspiration to young people in establishing stable and happy homes. — *A. Ray Grummon*, Pastor, First Methodist Church, Springfield, Illinois.

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*Religion and the New Psychology*. By ALSON J. SMITH. New York: Doubleday & Company, 1951. 192 pages. \$2.50.

In the para-psychology as developed by Dr. Rhine of Duke University, the author of this book, who is a Methodist clergyman, finds new support for the Christian faith. This new form of psychology, we are told, can make religion intellectually respectable and science emotionally satisfying. It is the answer to atheism and to the lack of faith in our day and age, for it proves the existence of the spiritual world, of the soul and of God. The bulk of the book is made up of an historical summary of the work of the Society for Psychical Research and the research in Extra-Sensory Perception, as conducted at Duke University and other centers. An attempt is then made to evaluate the contribution of the findings of para-psychology for science and for religion. Para-psychology thus proves that man is a soul as well as a body, it verifies the

existence of God, it means that the Kingdom of God is at least a speculative possibility, it means that man does have free will and it throws new light on the reality of prayer. It also gives new hope for a more just and peaceful relationship among men.

The author shows a deep enthusiasm for his subject that will not be shared by all of his readers. Throughout the book there is the fundamental fallacy that religion can be greatly helped by having its fundamental tenets proven by science. Furthermore, the findings in the research in Extra-Sensory Perception do not justify all of the generalizations that are drawn from them. This is a field that needs to be closely watched and understood but not to be uncritically accepted. The present book is to be considered more as propaganda for a cause than it is a serious and thorough-going study of the issues involved. — *Carroll A. Wise*, Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Illinois.

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*New Carols and Songs for Children*. By WILLIAM GRIMM. With illustrations by Don Kelly. 2d rev. ed. Great Neck, N. Y.: Pulpit Press, 1949. 64p. \$1.50, paper.

It is a pleasure to note that this fine collection of songs has gone into a second printing. While this is called "Second Revised Edition," it appears to be actually a second printing of the first edition, with minor corrections.

Since reviewing the first edition of this book I have had actual experience using it and find it to be everything I had expected. It presents the Christian ideal in simple melodious songs which bring to the child enriching religious experiences and a genuine feeling of worship. I heartily recommend its use for Cherubic and Junior Choirs and for private worship within the family circle. — *Clara Guerry Denny*, Grinnell, Iowa.

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*The Pendle Hill Reader*. Edited by HERRYMON MAURER. New York: Harper & Brothers, 1950. xii + 208 pages. \$2.75.

This is a collection of eight essays which have previously appeared as pamphlets published at Pendle Hill. Doubtless their issuance in this book form will make them available to many additional readers, which, the reviewer feels, will be of real worth.

The introduction is written by Elton Trueblood; the authors of the various chapters are such persons as Thomas R. Kelly, Rufus Jones, Arnold J. Toynbee, and others who are probably not so well known. Well known or not, each essay is well worth reading and prayerful thought. Each deals with his own experience as God came to him; of the peace and certainty which were the result. In some cases there are suggestions of the way in which the individual sought after God but in every instance God comes and is the Light within. As Dr. Trueblood says, "This is a literature of witness." It is, of course, a Quaker witness with its mystical elements but is never an unrestrained mysticism. Thomas Kelly makes this very clear, there is "an answering test in the group." It is also a Quaker witness to the conviction that inner peace is the forerunner of any outer peace. It is this inner

peace which comes through the deep and abiding religious experience of God; of this these write. This is a devotional book in the sense that its reading and pondering may open vistas and, mayhap, help the reader himself to some such experience. It would seem that this need not be cast into any one form, but some such experience is certainly the essence of Christianity.

Pendle Hill is a Quaker religious and educational community outside Philadelphia.—J. S. Armentrout, Professor of Christian Education, McCormick Theological Seminary.



*The Children We Teach.* By ELIZABETH S. WHITEHOUSE. Philadelphia: Judson Press, 1950. 304 pages. \$2.50.

The religious education of children from nursery to intermediate age has been the life work of Miss Whitehouse. She combines in a developmental study extensive training in the psychology and education of children. In the foreground is the individual child, gradually introduced to an understanding of God, moral behaviour, and commitment to Christ. Numerous dialogues and class discussions make real the ongoing personal interest of the church school teacher in her pupils and her concern for their development into young humans who know what it means to be loving, sharing Christians.

The chapters on emotional growth integrate current educational psychology with a Christian approach to personality in a convincing, workable form. However, in the author's general attempt to summarize many psychological theories and educational methods, there is some lack of integration. One would question the finality of her theories of heredity in relation to current social psychology. The author's niece, Cynthia, who shares as co-inspiration in this material, represents the child who is more normal than all the theories.

Children's workers who can select the proved theories and apply their own background psychology will find some new insights and procedures in the materials summarized. Some will prefer to introduce Christian concepts less abruptly than does Miss Whitehouse, focussing more on the child's own creative expression of his religion, but will agree that children learn the Christian life by consistent doing and exploring many avenues of friendship, fellowship, understanding and cooperation.—Beatrice W. Clemmons, Nashville, Tennessee.



*Basic Christian Ethics.* By PAUL RAMSEY. New York: Charles Scribner's Sons, 1950. xviii + 404 pages. \$3.75.

Two words predominate throughout this book. They are "love" and "neighbor." Without cavil the author leaves the question of philosophical ethics in order to deal with a more fundamental basis of ethics than philosophy can prescribe. Love, which can be most truly expressed in relation to neighbor becomes the criterion.

All manner of attempts have been made to define and interpret love, particularly as it is given expression in the New Testament. But formalizing it and putting it into structures have met inevitable defeat. Love like that which God ex-

presses toward man must itself be expressed toward man's neighbor. Expressed thus towards one's neighbor averts the restricting and stultifying which accompanies only a partial expression of love. For such manifestations of love there are, of course, no set forms or blueprints. Nevertheless in the active exploration of love's uncharted ways, the fullest growth and maturity is attained.

The term used by the author in his title, *Basic Christian Ethics*, is wholly justified. Using Luther, Augustine, Calvin, and Rousseau, with varying approval and acceptance, the author makes a solidly convincing case for the kind of basic Christian ethics which are so magnificently portrayed in Paul's exposition of the theme of love as written to the Corinthians. Paul recognized in Jesus as the Christ the explanation and interpretation of God's love. In the gospels, Jesus himself continuously reminds men both by his own example and by his use of parables that the sure test of their religion was their neighborly concern. But the full weight of the New Testament undergirds the requirement that man's expression of faith and love shall be likened to that of Christ himself.

The title of this book might lead some to expect a set of standards or criteria for contemporary issues. The volume is almost devoid of any reference to the contemporary situation. This is not to say that it is unrelated, however. The entire volume is relevant, but three chapters in particular might be read by those who are seeking clues for life in our own type of society. "The Work of Christian Love," "Christian Love in Search of a Social Policy," and "The Religious Foundation for Community Life" will provide the reader with a substantial springboard from which to approach the issues of our own time. If one has familiarized himself with these references, he will probably want to examine what underlies them in the sections preceding.

There will be no genuine reconstruction of individual or social life which does not take account of what Ramsey is stating so profoundly and helpfully in *Basic Christian Ethics*.—Victor Oberhaus, Professor of the Church in Agricultural and Industrial Life, Chicago Theological Seminary.



*A Treasury of Kahlil Gibran*, ed. by MARTIN L. WOLF. The Citadel Press, New York, 1951. \$3.95. xxv + 417 pp.

A new and rich volume of Gibran, including many of the earlier writings hitherto unavailable, here translated from the Arabic by Anthony Rizcallah Ferris. It is the earliest work which most readers will find of interest and which lend real distinction to the volume. Less mystical and rhapsodic than in later years, the young Gibran here reveals himself as the serious and sensitive student of social and economic injustice and religious corruption, bitter in his attack on the hypocrisy and greed of landlord and priest. It is no longer difficult to see why his early writings were publicly burned in the market place of Beirut, nor why he was excommunicated from the church and exiled from his native Lebanon. Throughout these early stories and parables, however, flows the same sense of love and forgiveness and a yearning for human understanding which is characteristic of his later work and which is at the heart of what-

ever message Gibran has for our own time.—  
Howard Troyer, Professor of English, Lawrence  
College, Appleton, Wisconsin.



*History of the Reformation in Scotland.* By JOHN KNOX. Edited by William Croft Dickinson. New York: Philosophical Library, 1950. 2 vols. \$15.00.

*John Knox in Controversy.* By HUGH WATT. New York: Philosophical Library, 1951. ix+109 pages. \$2.75.

It is a fascinating experience to have sixteenth century Scotland come alive under your eyes as it does in this new edition of Knox's *History*. Replete with mighty lords and lowly villains, deeds of valor and acts of cowardice, high intentions and base chicanery, lofty sermons and petty disputes, the story of the Scottish Reformation, as told by one of its principals, achieves the vitality and spirit which the editor rightly sensed were inherent in it.

The qualities of vitality and spirit are not the results of happenstance. They are the result of the intensely subjective way in which Knox wrote his account, for although he wrote in the third person, the impress of his character and involvement in the movement is everywhere apparent. It is precisely this which makes for the exciting quality of the work. Nowhere does this become more evident than when one turns from Book IV, the last part written by Knox, to Book V, obviously not from Knox's pen. The first four Books carry the reader along with their vigorous, pointed writing. The last Book lags along in a pedestrian style so vastly different from the style of the preceding books as to be ample evidence that Knox did not write it. When Knox withdraws from the writing, the vitality of the work goes with him.

There have, however, been other editions of this work which did not reveal the inherent vitality and spirit as ably as does this most recent edition. The high calibre of this edition is due largely to the clarity of purpose which Mr. Dickinson brought to bear upon his task. In the foreword he declares his purpose to be to "follow a middle course" between the "popular" editions which "robbed the book of too much of its essential spirit," and the scholarly edition of David Laing of 1846-48 which "possibly, for all save the student . . . provided too many 'notes' and too faithful a transcript of Knox's 'wild and erratic' orthography." That he has realized his purpose to an amazingly high degree becomes clear as soon as the reader begins his use of this new edition.

Mr. Dickinson slights no avenue of approach which may add to the usableness of the work. He provides it with an excellent, pithy "Introduction" which not only gives the reader an intelligent base from which to plunge into the actual text, but also affords one of the best rounded and honest portrayals of the character and achievement of John Knox that this reviewer has ever seen. Here Knox is no "conquering hero, invincible defender of the faith," but rather an ultimately defeated man whose fate it has been "to be remembered largely as destroyer of 'idolatry'" when "probably it was his hope to be remembered as the builder of a Church." Here is not just the stern and implacable "warrior of the Lord," feared and hated by some, respected and honored by others, but loved

by none. Here we are given a glimpse of the Knox revealed by his private letters in whom there is "a strain of sympathy, patience and kindness that was precluded in public by his own conception of his task," a Knox "ever ready to comfort weeping women, even to weep with them."

The "Introduction" is followed by a "Bibliographical Note," which, while it may be readily passed over by the cursory reader, is a "must" item for a more scholarly use of the work. Here, as in the extensive footnotes in the body of the text, the full range of the critical study of the editor comes to light, for these notes are also readable and intelligible.

The moment the reader moves into the actual text he becomes aware how careful Mr. Dickinson has been for the welfare of the reader. Most of the difficult Scottish phrases have been reduced to good English, leaving those which, while they add color and atmosphere to the text, are more easily understood. But just to make sure there is no confusion, a footnote explains each untranslated term, and a "Glossary" at the end of Volume II recapitulates all the words and phrases which have been thus translated.

The straightforward motion of the text has been assured by the removal to appropriate appendices of the unrelated and extrinsic documents (such as Firth's translation of Patrick Hamilton's treatise, Foxe's account of the martyrdom of George Wishart, the Confession of Faith, the Book of Discipline, et cetera) which, while not the work of Knox, were incorporated by him, and retained by later editors, in the body of the original work. The removal of these "road-blocks" permits Knox's narrative to remain an unbroken whole in this new edition, a major achievement.

At the close of the work there is a comprehensive index which includes considerable biographical detail which the editor has seen fit to eliminate from the footnotes. This is not an unmixed blessing, for while it cuts down the number of lengthy footnotes in the body of the text, it is a bit unwieldy to use because of the necessity of referring constantly from one volume to the other.

In conclusion we should not overlook the timeliness of the publication of this new edition of a valuable source book on Reformation history. It is in step with the general renaissance of Reformation scholarship in the past decade. It is the answer to a long felt need for a new and adequate edition of this valued work which, even in the inferior "popular" editions, was becoming unfortunately rare.

The Stone Lectures, delivered at Princeton Theological Seminary in 1949 by Hugh Watt, Principal of New College, Edinburgh University, have now been published in an attractive small book under the title *John Knox in Controversy*.

Placed over against the previous work this book suffers because any comparison of the two is unjust. A limited study, prepared to produce five lectures, the little book must be evaluated in the light of what Principal Watt intended to achieve. The introductory paragraphs of the first chapter reveal his intent, namely to add one more attempt to redeem John Knox from the stigma which has been placed upon him in the mind of the general public as an unmitigated bigot.

Knox is here presented in the proper setting of

each controversy and over against a clear delineation of his opponents, and Principal Watt introduces us to some of the intriguing characters who stood up to Knox but who have been lost in the wake of the glamour of a weeping Mary, Queen of Scots. It is good to know that Knox spent quite as much of his time and energy opposing such men as Friar Arbuckle; Quintin Kennedy, the Abbot of Corsrarguel; Rene Benoit, Renatus Benedictus and confessor to the Queen; and Ninian Winzer, erstwhile master of the Grammar School of Linlithgow, as he did in opposing the traditionally "helpless woman." But Principal Watt moves ahead to demonstrate that Mary herself was far from the simple, lovely, helpless creature set upon by a narrow zealous boor.

So well has the job of placing Knox in his setting and against his opponents been done that one puts down the book with the unmistakable impression that it is the opponents who have been highlighted somewhat more than Knox. Indeed one is surprised at the restraint with which Knox is depicted by one who has set out to be his defender.

Principal Watt documented the original lectures from the Laing edition of Knox's *History of the Reformation in Scotland*, but, having learned of Dickinson's new edition of the work, reworked his copy to use the Dickinson translations and to make the necessary references to the newer edition.—Richard C. Wolf, Department of American Church History, Divinity School, Yale University.



*A History of the Cure of Souls.* By JOHN T. MCNEILL. New York: Harper & Brothers, 1951. xii+371 pages. \$5.00.

This book is the result of long historical research of a very high quality. It is at once comprehensive and detailed as it traces through various historical periods the approach and methods used by religious groups and leaders in the spiritual and moral guidance of the members of the fellowship.

Beginning with the Guides of Israel, the author moves on to present the work of spiritual guidance as practiced by the Greek philosophers and the leaders of the eastern religions. Returning then to the guidance of souls in the New Testament, he covers the various stages and movements in Christian history up to the present time. It is one of the marks of thoroughness that the author has endeavored to bring his discussion of each denomination down to the present day.

The reader who is familiar with modern movements in pastoral counseling or in secular psychotherapy will find here an account of the historical efforts of the Christian Church to deal with the same problems. Here we find the problems of anxiety and guilt, and here we find the story of the attempt on the part of church leaders to work out methods of repentance, confession, discipline and mutual help through the fellowship. Here we find the various ways in which the problems of authority, direction and freedom were faced and handled. Throughout the work there is evidence of the high order of insight into the human personality and its problems that was achieved by many religious guides.

Throughout the work there are evidences of trends working against the wholesome cure of souls. These same trends exist today, and their

representatives are frightened by and often antagonistic to the modern movement in pastoral counseling. These trends may be identified by the words legalism, institutionalism and formalism in religion. Sometimes they are hard to distinguish from each other, and sometimes the differences are merely a matter of the values to which they adhere. The thing they have in common is that they very willingly sacrifice the person and all personal values to some other end, legalistic, institutional or formal. They mouth blithely the words of Jesus, "The sabbath was made for man," but immediately seek to compress man into a form of their own. It is these trends which are responsible for the low level of effectiveness in the religious cure of souls today, and for the fact that secular psychiatry is fast taking over areas of guidance which has long been the prerogative of the clergy. It is the same forces which would repress the modern movement of pastoral counseling, but this movement has a vitality which will not be repressed! Dr. McNeill does not go into a discussion of these issues, but his work inevitably offers historical perspective on the problem.

This is a book for study and reflection, not for casual reading. From it the minister should gain many specific insights for his own work. Its study should undergird him with the strength of historical knowledge and give him a new perspective on his present task. It should also inspire him to a new interest and effort in his ministry to persons. It deserves a place at the top of every minister's reading list. Carroll A. Wise, Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.



*The Psychology of the Suffering Mind.* By ISRAEL J. GERBER. New York: Jonathan David. 202 pages. \$3.50.

This book is a noble expression of the ancient rabbinic maxim, "Turn it (The Torah), and turn it over again, for everything is in it." By this the rabbis meant that Scripture was not dry, vapid, and static, but rather a living reality and potentially the possession of every age. Each generation could seek out in it new found wisdom and brilliant bits of insight deeply embedded in a life situation. Dr. Israel J. Gerber has claimed the Book of Job for our generation.

Looking at the personality of Job through the spectacles of enlightened psychology and a rabbinic background the author has thrown new light upon an ancient book dealing with a still more ancient problem: namely, the baffling experience of suffering. He presents a trenchant analysis of Job and his friends and projects it against the background of the youngest science, psychology and an ancient science, rabbinics.

What is especially heartening about the work is that the subject is not treated with mere academic dryness. Clearly, the author makes use of critical scholarship, yet he manages to clothe the book with personal warmth rising out of personal experience and prolonged study of the minister's role in accelerating the healing processes of the sick. He cites instances from current literature and experience to illustrate many a point.

It pains me to record an error. On p. 96, the last sentence of the third paragraph should obvi-

ously read, "man's *finite* intelligence." This no doubt is a printer's error, but should be noted to render the passage intelligible.

The author patently demonstrates the value of religion in dealing with the sick mind and/or body. He speaks of God as a living reality with whom the religious man constantly interacts. The wholesomeness of this dynamic relationship and its tremendous healing power is seen in the Job situation as it is clearly perceived throughout rabbinic literature. The Voice out of the whirlwind is still something to be reckoned with.

Dr. Gerber concludes the book with a fine chapter on the relationship between religion and psychiatry. He states his case well and deserves a sound hearing from those who fashion the curricula of seminaries. The reviewer fervently hopes that this book will receive wide audience especially among those who have occasion to minister to the suffering mind—and that should include everyone.—*Rabbi Bernard S. Raskas*, Euclid Jewish Center, Cleveland, Ohio.



*Jewish Education Register and Directory, 1951.*  
Edited by JUDAH PILCH. New York: American Association for Jewish Education. vi+122 pages. \$5.00.

Here is a real first—a directory and register of Jewish Education in the United States. It appeared simultaneously with another first—the First National Conference on Jewish Education convened by the American Association for Jewish Education on January 13 and 14, 1951. Representatives from every type of national Jewish organization came to New York City from every part of the United States. Both the directory and the conference point up the story of Jewish education in America at the mid-century.

The Register and Directory features the following authoritative articles: "Jewish Education in the United States at the Mid-Century," by Dr. Israel S. Chipkin; "Jewish Education in Facts and Figures" by Dr. Uriah Z. Engelman; "The Jewish Teaching Profession" by Dr. Aharon Kessler; and "The Function of a Community Agency for Jewish Education" by Dr. Leo L. Honer.

The Directory section of the volume, compiled by Dr. Zalmen Slesinger and Milton F. Roseman, lists for the first time some 2,300 Jewish schools in the United States and Canada as well as various types of educational agencies, national and local; Jewish schools of higher learning; Jewish libraries and museums; educational periodicals; and summer camps with Jewish educational programs.

The 1951 *Jewish Education Register and Directory* opens with a foreword by Michael A. Stavitsky, president of the American Association for Jewish Education, and an introduction by Judah Pilch, its executive director. It is the intention of the A.A.J.E. to issue every two years an up-to-date, revised and more complete volume.—*Nathan Brilliant*, Director Bureau of Jewish Education, Cleveland, Ohio.



*Crusade for Education: The Development of Educational Ideals in the Church of the United Brethren in Christ.* By EDWIN SPONSELLER.

Frederick, Maryland: The author, 1950. xii+213 pages. \$2.50.

An interesting combination of pietistic revivalism and elements of intellectual religion having a Calvinistic origin mark the development of religious education in the United Brethren Church. In a denomination whose founder was a well educated man, Phillip Williams Otterbein, but many of whose contemporaries and successors were not, it is natural that education should meet with objections. This volume traces the ways in which the religious educational policy was developed for the church in spite of these difficulties.

The book is a scholarly work interestingly written, although at times one wishes that the author would not have used so many direct quotations. Also, the influence of some of the broader cultural and religious factors on the development of the educational policy of the United Brethren Church might have been made more explicit.

The volume is an elaboration of the author's doctoral dissertation which was submitted to the department of religious education of Yale University.

The contents of the book reflect the personal interest which the author has taken in his subject. He is the sixth in a line of United Brethren preachers which started with Bishop Joseph Hoffman, the successor to Otterbein in his Baltimore pastorate.

*Crusade for Education* will be of special interest to students of church history, religious education and all Evangelical United Brethren.—*John A. Clippinger*, Associate Professor of Psychology, Director of Counseling and Testing, Otterbein College, Westerville, Ohio.



*The Negro in America.* By ARNOLD ROSE. New York, Harper & Brothers, 1948. xvii + 325 pages. \$3.75.

This is a condensation of *An American Dilemma*. The author, Arnold Rose, is one of the two chief collaborators with Gunnar Myrdal in the writing of what is commonly accepted as the most comprehensive study of the Negro in America. It is fitting, therefore, that Rose should use as the title of his work, *The Negro in America*. For it Myrdal has written a foreword explaining that this is more than simply a condensation for it brings up to date (1948) some of the data which was developed for the original study.

For those who know *An American Dilemma* it is unnecessary to do more than indicate that this work is a condensation. Those familiar with the *Dilemma* who have wished that the material in so comprehensive a study might be made more readily available, will find *The Negro in America* an answer to their wishes. The very magnitude of the original work is frightening to many who ought to be confronted with the profound and inescapable findings of Myrdal and his colleagues. The briefer study does much to make accessible the essential aspects of the *Dilemma*.

To those not familiar with *An American Dilemma* it can be stated that the *Dilemma* itself in the American people arises from their advocacy of what is commonly accepted as the American creed, and at the same time his unwillingness to abide by that creed, especially in his relationships with the Negro. The "Negro problem" then is primarily in the minds of white people. The conflict

between the democratic ideals of this nation and the refusal to grant equality to the American Negro has resulted in a bad conscience on the part of white people. The devices they use to ease that conscience constitutes the basis for ethical and psychological study.

*The Negro in America* is, however, more than an ethical and psychological analysis. It is an encyclopedia of the whole range of experience of the Negro in his economic, social, political and "personal" life. Much is made of the contrast between north and south, by no means giving the north a clean bill of health. Differences in psychological attitudes towards the Negro in these respective sections of the country are substantially analyzed. Though the north may exercise discrimination against the Negro it is for different reasons, ostensibly at least, than prevail in the south. The north knows not the same extent of fear of Negro equality socially, but resists equality of economic opportunity. The south accords opportunity for some skills, but resists any moves which would undermine the caste relationship. Both areas of the nation are the loser for the discrimination. As Rose says of the south:

The explanation for the economic backwardness of the south must be carried down to the rigid structure of the economic life of the region which is derived from slavery and rooted in the minds of the people.

Obviously, the future of the Negro is inseparably tied to the economic health of the rest of the nation. The greatest gains have been made in periods when both colored and white have had maximum employment. With the declining number needed in agriculture, the Negro must increasingly find his future employment in urban activities. Organized labor may provide the much needed assistance at this point. Already the more progressive unions have recognized the implications of the increasing industrialization, particularly of the south, for both white and Negro.

The concluding chapters are prophetic. In the light of Korea, and the awakening of Asia, the loss of China to the communists, the prediction of America's future role has already been demonstrated. The international implications of America's treatment of her most discriminated against group cannot be overestimated. An injustice to a native American of a darker skin makes for juicy and readily devoured propaganda in those portions of the world predominantly of darker skin. —Victor Obenhaus, Professor of The Church in Agricultural and Industrial Life, The Chicago Theological Seminary.



*The Workshop Way of Learning.* By EARL C. KELLEY. New York: Harper and Brothers. 1951. xiv + 167 pages. \$2.75.

This book describes clearly an actual workshop in operation — the Education Workshop at Wayne University. This Workshop has been held from 4:30 p. m. to 9:00 p. m. on Thursdays throughout the academic year for the past thirteen years. The students have been teachers and administrators in schools in and around Detroit, Michigan.

The "Principles and Purposes" of the Workshop are first given in the book and then a detailed de-

scription of the procedures of the Workshop follows. The reader may feel that the procedures are given in too much detail but the author warns him of this. The reader, however, is given an opportunity to become well acquainted with the methods used as well as frank evaluations of what has taken place.

A chapter on the "Short Workshop" shows how the Workshop way of learning may be applied to other workshops.

Education in this Workshop is conceived "primarily as a matter of communication" (p. 74). The guiding principles are centered in the attitudes of persons and in learning better human relations (pp. 4-5).

The author is fully aware of the unsolved problems, but he vividly sets forth what has been accomplished and the learnings which are available to those who will follow this method.

Teachers, administrators, and persons interested in knowing about progressive education in actual operation will find in this book helpful insights and constructive guidance in the teaching-learning process.

Although the book is a report of "general education," religious educators will welcome it. Its sound educational approach, vital concern about building better human relations, deep appreciation of "persons" and its enthusiasm for the cause of education will afford enriching reading to those interested in religious education.

Would that thorough case studies of workshops were being contributed by religious educators. Religious educators who read this book will find an educational philosophy and practical methods for improving teaching and will also have a fuller appreciation of education. —Leonard A. Stidley, Professor of Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



*Science and Christian Faith.* By EDWARD LEROY LONG, JR. New York: Association Press, 1950. 125 pages. \$1.75.

The subtitle of this book — A Study in Partnership — brings out the author's point of view in his attempt to bridge the gap between science and religion.

The author believes that there is no need to talk about a conflict between the two. The real issue is between religion and scientism, the latter being nothing but the complete surrender to and worship of science. Scientism is not a search for truth but dogmatism and "an arbitrary decision to consider as true only those things which science verifies." Hence we should distinguish between science and scientism, accept the former but shun the latter.

Science, which is a method of observing, describing and classifying facts cannot deal with interpretations, values and morals without stopping to be objective and scientific. Objectivity, however, as a method cannot come to grips with the totality of experience. Man cannot live by facts or skills alone. They neither create nor change attitudes. Sin is not cured by scientific contraptions. Two cars may collide. The guilty party may repair the damage done to the cars. But what of the damage done to lives, especially if life was

lost? How forgive? How reestablish normal, loving relations? How restore the inner integrity of the soul? Science, law, economics, ethics do not touch the problems of sin, repentance, and forgiveness. Redemptive power is needed.

Religion, especially Christianity, gives meaning to the facts, points out to us a way of life, demands a commitment, yet is more than these. It is a source of power and of redemptive grace through which man is transformed and reconstructed.

There is therefore no need to talk about a conflict between science and religion. Their fields are different. Man needs them both.

The book, like other brief books, suffers from over-simplification. Existentialism, for instance, is given a couple of sentences. However, the book makes easily available, in a very concise form, the arguments for a religious, and a Christian faith, not only to the man with religious doubts, but also to the teacher and leader of young people and college students. — *George P. Michaelides*, President Schaufler College, Cleveland, Ohio.



*Ideas & Men: The Story of Western Thought.* By CRANE BRINTON. New York: Prentice-Hall, Inc., 1950. ix + 587 pages. \$6.00.

In this book, Professor Crane Brinton, of Harvard, attempts to center an intellectual history of Western ideas around two rather hazily conceived dichotomies: first, faith and judgments of value (e.g., pp. 26-27) and second, cumulative knowledge and non-cumulative knowledge, which he sharply differentiates in his intent but not by development of specific instances of the two at work as he conceives them (pp. 12 ff., 152, 242, 457, 498, 504, and 507). The attempt is, pathetically enough, a failure. The subject is an excellent one which constantly presses all who actually care for humankind and are not satisfied with the easy consolation of mere ritualistic verbalism towards a fuller and more illuminating understanding of the meaning of what happens beneath the surfaces of history and deeply within the lives of individuals. And Professor Brinton, beyond question, is a man of vast learning and experience. His book, however, contains pointlessly sophomoric quips (for example, on gadflies, p. 42; on Leda, p. 81; on Texas, p. 277), tortured efforts at phrasing and definition (as in the case of *anti-intellectualism*, pp. 504 ff.), inchoate stretches of vague abstractions (as in the closing sections, pp. 530 ff.), arid summaries, in most periods, and most serious of all, gross evasion of sound philosophical inquiry and reflection. His book, therefore, perhaps contrary to his wish, savors more of the loose and irresponsible talk of pseudo-intellectual coteries over cocktails flavored with teardrops, in the fashion lately encouraged by Mr. T. S. Eliot in the role of publicist, than it savors of the tradition of deep and perceptive inquiry into problems of interrelationships and of synthesis which was established and practiced by Kant and Coleridge and which was continued into our own time, notably, for one example, by Whitehead.

As was the case with Henry Adams and as is often the case today, the historian, as historian, who has not also so rigidly disciplined himself in philosophical reflection as to become also a philosophical critic as well, is not likely to demonstrate,

when he pushes himself into the problem, a competence in interpreting and evaluating the ideological presuppositions and interrelationships underneath the events and the cultural outcroppings which he traces across the surfaces of Western history. This book, as interpretive and evaluative history, has all the earmarks of being a hastily contrived one and hence, of greatest worth merely in keeping such questions alive.

Reading Professor Brinton's book, one may find, becomes a trivially fascinating game of recalling other books whose writers discuss the same points with far more thoroughness and judiciousness, and, in some instances, whose writers, with specific evidence, topple the flimsy underpinning of some of Professor Brinton's most sober speculations. For example, Professor F. S. C. Northrop's demonstration, in fact, contrary to Professor Brinton's conjecture, of the very close interplay between cumulative and non-cumulative knowledge in his essay on Dante in the *Logic of the Sciences and the Humanities*. The assumed dichotomy of cumulative and non-cumulative knowledge, moreover, Professor Brinton, with a strangely inconsistent forgetfulness, violates himself when, unmindful of the abyss that Henry Adams willfully threw himself into in his ludicrous dynamic theory of history, based on a rigid adherence to a determinate physics which physicists themselves were questioning, he announces rather pontifically that science does not confirm "the master generalizations of the democratic faith" (pp. 548-549). Even if that were near the center of the problem of social value — as it is not — the careful reader expects Professor Brinton to show whose science, operating in what field of observation, and with what competence. Professor Ralph Linton's? Ruth Benedict's? that of the new Anglican sociologically-minded theologians? or that of another? That, however, Professor Brinton does not do but rather floats on into his own feelings and fancies, unanchored to historical fact.

Four further cases in point may be cited. First, Professor Brinton's treatment of the Greek gods and goddesses (pp. 77-78) is both glib and superficial in contrast to the excellent popular treatment by Emma Hawkridge in *The Wisdom Tree* or the fuller scholarly treatments by Cook, Cornford, and Murray, none of whom Professor Brinton mentions in the appended list of books for further reading. Second, Professor Brinton's slippery phrase, "such shallow democrats as Thomas Jefferson," (p. 544) will please authoritarian propagandists who are at present waging a verbal war against both the ideas and the reputation of Jefferson. In contrast, on Jefferson, studies by Carl Becker and Professor Ralph Barton Perry, which are far more meaningfully critical than Professor Brinton's comments, raise the reader to the perspective gained from a far more solid plateau. Third, Professor Brinton's comments on the Book of Job (pp. 104-5), which he attributes, without qualification or question, to "a late Jewish poet and philosopher," is wholly inadequate against the highly informed study by Professor Robert Pfeiffer in *An Introduction to the Old Testament* or, for that matter, the brief study by Professor Millar Burrows in the fourteenth edition of the *Encyclopaedia Britannica*. Finally, as a fourth instance,

Professor Brinton's summary of modern studies of the New Testament (p. 136), with the accompanying far-fetched analogy of Lincoln and Jesus, reflects no awareness of the significance of the extensive work in theology and in historical scholarship accomplished across this century by the University of Chicago school of writers on the subject.

The publisher's blurb says that this book is "destined to be read and discussed for years to come." Such is hardly likely.—*Warren Taylor*, Department of English, Oberlin College.



*A Theological Word Book of the Bible.* Edited by ALAN RICHARDSON. New York: Macmillan Company, 1951. 290 pages. \$3.50.

Thirty-one scholars, two from the United States, most from England, several well-known, but many of local or provincial reputation, have collaborated under the able leadership of Alan Richardson to produce this helpful volume. The volume lacks the overall comprehensive purpose of Ferm, *An Encyclopedia of Religion*, or Mathews and Smith, *A Dictionary of Religion and Ethics*. It sacrifices a multitude of words in order to concentrate upon the important theological words of the Bible. The volume can be depended upon for accurate, open-minded scholarship; the style is readable, all foreign languages omitted; many of the descriptions of words are short chapters in themselves. I found many theological words which came to my memory, but wondered, for example, why "Eschatology" was missing, while 9½ pages were given to "Time." I found "Abraham," "Isaac," and "Jesus," but not "Paul" or "Isaiah." It appears that more time could have been given to cross-references, the inclusion of a few more basically important ideas and persons. To say this is not meant to degrade the intrinsic value of the excellent materials in this volume. Every student of religion, minister, and teacher should have several of the best theological and religion dictionaries near the study desk—and this volume can well be included among that working reference library.—*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.



*Devotional Readings for Use in Schools.* St. Louis: Christian Board of Publication (Bethany Press), 1949. 207 pages. \$2.50.

This is a collection of Readings and Hymns for use in such public schools as still hold daily devotional periods. It contains material for every morning of the school year. It is intended for use with fifth or sixth grade children.

The selections are largely from the Bible and from devotional poetry. There are a few passages from the Scriptures of other religions, and a few stories. At the end of the book can be found the words and music of ten hymns. The New Testament passages are from the 1946 Revised Standard Version, and those of the Old from the American Standard Version. They are given without interpretation.

There is a good selection from the historical books of the Old Testament, and from the Psalms, but very little from the prophetic literature. The Sermon on the Mount—except for the Beatitudes—is not included. Of the parables of Jesus

only three are given. The thirteenth chapter of First Corinthians is very much abbreviated.

It is naturally impossible to include all the great passages of the Bible in such a book. But, whoever did the selecting might have adopted some sort of a system to give a semblance of continuity at least to the weekly readings. Here and there a few are related to each other; oftener they are not. The responsibility is probably left to the individual teacher. But will he accept it?

Of course there is no provision for prayer. There could not be under the circumstances. And so, the book is a sad commentary on the pathetic situation in our educational set up. It drives home to us the intolerance of secularism, which has thrown worship out of the school, and the timidity of the Christian churches, which out of their immense riches can offer only so little to spiritually starved children.—*George P. Michaelides*, President, Schaufler College, Cleveland, Ohio.



*A Faith That Fulfills.* By JULIUS SEELEY BIXLER. New York: Harper & Brothers, 1951. 122 pages. \$2.00.

President Bixley of Colby College has brought together in this brief book the expanded contents of several of his lectures, including the Ayer lectures of 1948. The result is a compelling presentation of faith based on the liberal tradition. The author draws upon a broad background of reading and experience to demonstrate his faith that religion and intelligence are not opposed but rather are necessary to each other. "Our claim throughout," he says, "will be that on college campus as in the life of the reasonable man faith comes not to destroy but to fulfill." The whole book is oriented toward the problems arising on the college campus, but he rightly assumes that his presentation will be of interest to a far wider audience.

Some portions of the book are stimulating rather than satisfying. For example, the section on neo-orthodoxy is too brief to answer the questions which rise in the reader's mind. Fifteen pages are not enough for topics to which others have devoted volumes. Furthermore, the treatment of neo-orthodoxy is largely a refutation of Kierkegaard. No one would deny the place of Kierkegaard in the development of the movement, but modern neo-orthodoxy has come a long way from Kierkegaard, and it is modern neo-orthodoxy with which modern men wrestle. Likewise the brief appeal to Old Testament thought—just because of its brevity—is not satisfying. On the other hand President Bixler treats some topics which have been neglected far too long. Particularly fine and suggestive is his chapter on "The Ministry of Art," where he discusses religious perception in painting, sculpture, literature, and music. Here is a topic which needs most careful study and attention, and he has given us an excellent point of departure.

As one reads this volume, he gets the impression that here is a man who has thought deeply on the real issues which people—especially young people—face in our world. He raises more questions than he answers—but this is as it should be. Colby is a lucky college to have a president who is alert to these problems and who writes and thinks as he does.—*Frederick Burr Clifford*, Professor of Humanities, Adrian College.

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